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Frontispiece.

Adam and Eve taking the forbidden Fruit.

Bible - Paraphrase

THE HISTORY OF THE HOLY BIBLE.

AS CONTAINED

In the Old and New Testament.

ATTEMPTED IN

EASY VERSE.

IN THREE VOLUMES.

VOLUME THE FIRST.

Containing the SACRED HISTORY, from the CREATION to the GIVING of the LAW.

By JOHN FELLOWS.
AUTHOR of GRACE TRIUMPHANT.

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THE

THE HISTORY OF THE HOLY BIBLE.

BOOK I.

FROM THE

Birth of Creation to the Deluge:

CONTAINING

The Transactions of about 1660 Years from the Creation of the World.

HISTORY THE FIRST.

*The Eternity of G O D; and the Expulſion of the Rebel Angels.**

Job xxxviii. 7.—*Iſa.* xiv. 12.—*Jude* ver. 6.—*Rev.* xii. 7.

THE great JEHOVAH held his throne,
In glory and in bliſs unknown,
Before he gave creation birth,
Or ſpread the ſkies, or form'd the earth.
And long ere time his race began,
Or duſt was faſhion'd into man,
As the unclouded morning bright,
He form'd the happy ſons of light:
Amongſt them, like a morning ſtar,
Shone the arch-angel, Lucifer,

* This great event is generally ſuppoſed to have happened long before the creation of this world; and tho' it is not mentioned in the firſt chapter of Geneſis, it muſt, according to the natural courſe and order of things, ſtand foremoſt in the hiſtory of the bible.

Brighteſt of all the ſons of heaven!
To him was wide dominion given:
But not content to be outſhone
By God's eternal only Son,
He view'd his throne with envious eyes,
And rais'd ſedition in the ſkies.
The bold preſumptuous miſchief runs
Thro' one-third part of heaven's bright ſons,
Who with united force prepare
To ſhake the ſkies with mighty war.
But Michael, in his Maker's cauſe
His conquering ſword reſiſtleſs draws;
With him the faithful bands unite,
And put the rebel hoſt to flight.
To crown the labours of the day,
The Son of God, in bright array,
With thunder arm'd, and awful frown,
Headlong and flaming hurl'd them down
From heaven's high arch: and ſwift they fell
Promiſcuous to the loweſt hell.

Like

Like falling ſtars, thro' the vaſt void
Deſcended theſe bold ſons of pride:
Deſpair and horror ſeiz'd them all;
And wrath burns after as they fall.

HISTORY THE SECOND.

The Creation of the World.

Gen. ch. i.

THE rebel race expell'd the ſkies,
Behold the SON OF GOD ariſe
In wiſdom and in might moſt high;
And drive triumphant down the ſky,
To execute his ancient plan,
A world inhabited by man.
The GOD-HEAD ſhone ſupremely bright,
Array'd in uncreated light;
And his almighty word gave birth
Both to the heavens and the earth.
A chaos wild the world he ſaw,
Shapeleſs and void; all nature's law

Rejecting

Rejecting with disdain to keep;
And darkness hovered o'er the deep;
While fire and water, earth and air,
In one wild mass confus'dly jarr.
His Spirit mov'd on the abys,
And calm'd the elements to peace.
Let there be light, JEHOVAH said;
And light the high command obey'd.
He then with powerful hand divides
The upper from the nether tides,
Ordain'd the land its place to keep,
And fix'd the boundaries of the deep.
Obedient soon to his command,
A flowery verdure spreads the land,
Herbs, plants, and various shrubs abound,
Arising from the new-made ground,
And as the statelier trees ascend,
With blushing fruit their branches bend.
And now along the heavenly road
The æther in pure azure flow'd,

When

When the young ſun, with golden ray,
Received the empire of the day,
And thence revolving bright and clear
Where the twelve heavenly ſigns appear
He fix'd the limits of the year;
The ſilver moon, with borrow'd light,
Was made the regent of the night:
With thick-ſown ſtars promiſcuous round,
The radiant poles of heaven were crown'd;
While milky glories ſet and riſe
In long proceſſion round the ſkies.

Then pregnant by creative might,
The water and the air unite.
The ocean ſwarms with life, and gives
A ſpacious field to all that lives.
The fowls on wing ſoon upward fly;
The fiſh deep in her boſom lie.
Like burniſh'd gold, or ſilver's gleam,
Quick glancing thro' the chryſtal ſtream,

The

The ſmaller fry diſplay their ſcales;
While, ſpouting ſeas, the mighty whales
Shoot ſwift along the foamy way,
And tempeſt ocean as they play.

Nor leſs prolific proves the land,
But heaves with life at God's command:
Up from the graſſy turf ariſe
Creatures of various form and ſize;
The horſe, the lion, and the hind,
Appear in playful gambols join'd;
While ſhakes the elephant the ground,
And leſſer creatures ſwarm around.

But now a nobler taſk employs
The mighty Maker of the ſkies;
A creature made to bear command
Ariſes from his forming hand:
Out of the duſt he rais'd his frame,
With his own image ſtampt the ſame;
Majeſtic made to bear the ſway,
And with his breath inſpir'd the clay.

He

He form'd him upright, ſtraight and tall,
And made him ruler over all.
Soon to the man each creature came,
And from his lips receiv'd its name;
But high in rank he ſtands alone,
And fellowſhip can hold with none.
Then in a ſleep profound he's laid;
Of his own rib a conſort made:
Fleſh of his fleſh, warm from his ſide!
And ſmiling ſtands his lovely bride.
In Eden's moſt delightful plains,
Where gentle ſpring inceſſant reigns,
Amongſt clear fountains, fruits and flowers,
Green walks and ever-ſhady bowers,
The human pair firſt ſaw the light.
To them in heavenly glory bright
Appear'd their Maker; and he gave
Them empire over land and wave.
With gracious ſmiles the pair he bleſs'd,
And finiſh'd now, creation ceas'd.

To raiſe the ſkies, the earth and ſeas,
Employ'd the Sovereign Power ſix days:
The ſeventh beheld the finiſh'd frame;
And thus the firſt great ſabbath came.

Then back in triumph up the ſkies
The ſhining hoſts of heaven ariſe.
The morning ſtars begin the ſong,
Loud ſhouts the bright angelic throng,
And all their golden harps are ſtrung,
To bear on high, through worlds of light,
The wonders of Creating Might.

HISTORY THE THIRD.

The Fall of Man.

Gen. ch. iii.

AND now o'er Eden's happy plain
True love and joy, and pleaſure reign:
In innocence the human pair,
And naked beauty heavenly fair,

Amongſt

Amongſt clear ſtreams and fragrant groves,
In chaſte delight and tender loves,
Amidſt full ſcenes of growing bliſs,
In the fair walks of paradiſe,
With kind converſe, or gentle play,
Paſs the delightful hours away.

But Satan, late expell'd the ſkies,
Beholds their bliſs with envious eyes;
And as he owes his Maker ſpite,
And miſchief is his ſole delight,
With all his wiles he ſtands intent
To undermine, and circumvent.

When firſt the paradiſe of God
By our great anceſtors was trod,
The fruit of its fair trees was given,
By the all-bounteous Lord of heaven,
To them for food: But one of thoſe
Full in the garden's center roſe,
By which their Maker choſe to prove
Their free obedience, and their love:

This he to taste or touch forbid,
And threatened death if e'er they did.

Inform'd of this, the crafty foe
Of God and man, to work their woe,
Seeks to perswade them to transgress,
And fall at once to wretchedness.
Searching with care the creatures round,
He soon the shining serpent found
By far more subtle than the rest,
And him the guileful fiend possest.*
Soon he perceives fair Eve alone,
To her the tempting fruit is shewn,
Her he beguiles to take and eat,
And she her husband to repeat
The mortal sin. The guilty joys,
Which from their disobedience rise,

How

* The sacred text mentions no more than a common serpent; but certainly, that wily craft, that insinuating sophistry, which seduced the great mother of mankind, must proceed from a superior agency.

How ſhort! Diſtreſs with anguiſh join'd,
And keen remorſe, diſturb their mind,
And heave alternate in each breaſt:
Full of their guilt, and far from reſt,
And of th' offended Power afraid,
They plunge into the thickeſt ſhade,
Wherein with broad fig-leaves they aim,
As they ſuppoſe, to hide their ſhame.

But from the Lord's all-piercing eye
Nothing can in concealment lie:
In the cool evening of the day,
As in their cloſe retreat they lay,
Amongſt the trees his glory ſhone:
He calls and aſks them what they'd done.
Reluctant, trembling they appear,
Amaz'd, and ſhivering with their fear;
Abaſh'd, confus'd, full of diſtreſs;
And in few words their crime confeſs.

The Heavenly Power in glory bright,
With terrors arm'd, array'd in light,

Proceeds to judgment out of hand,
While angels wait his high command.
The ſerpent finds the ſentence firſt,
Condemn'd to crawl, and feed on Duſt;
Hated henceforth by all mankind,
Who load with blows where'er they find.
Sorrow and pain were next decreed
To woman, when ſhe brings forth ſeed;
And, as ſhe firſt in guilt began,
To love and ſerve unthankful man.
On Adam laſt his Maker frown'd,
And judg'd him, while he curs'd the ground,
With painful ſweat to earn his food:
Idly to hunt for diſtant good:
To till the ground which God had curſt;
And late to die, and turn to duſt.
Then with compaſſion in his eye,
The Judge beholds the rebels lie
Proſtrate before him: them he rears;
He kindly diſſipates their fears;

And

And cloaths them with paternal care,
That future hardſhips they may bear.
And now, by his ſupreme command,
A ſhining band of cherubs ſtand
Waving their flaming ſwords on high;
Before them the delinquents fly,
And ſoon from paradiſe are driven:
Such was the will of righteous heaven.

HISTORY THE FOURTH.

The Death of Abel.

Gen. ch. iv.

WHAT ſorrow or diſtreſs ſoe'er
Deſcended on the human pair,
And dreadful as they ſee begin
The conſequences of their ſin,
Alas! as yet they little know
What floods and ſtorms of pain and woe
Are ſtill to come. But ſoon they find
Diſorders riſe of various kind

In every part of nature's frame,
Which from their diſobedience came.
Ah! how unlike fair Eden's ground
Was the coarſe ſoil, which now they found
Foul weeds and thorny brambles fill:
How ſtubborn, rough, and hard to till!
Nor earth alone; but in the ſkies
Black clouds and various ſtorms ariſe;
Loud thunders roar, and lightning flies.
And ſoon amongſt the brutes begin
Fury and rage, the fruit of ſin;
The air abounds with birds of prey,
And beaſts grow wild and fierce as they.
But chiefly in the human mind
The dire effects of ſin we find:
Calm region once: how bright and clear!
But now foul paſſions harbour there;
Whence dreadful evils ſoon take place
In our firſt parents, and their race.

Two blooming ſons between them ſhare
Our general father's love and care.
Cain, the firſt-born of all mankind,
Strong, rough and hardy, ſtood inclin'd
To toil and labour in the fields,
And reap the fruits which tillage yields:
But gloomy care and diſcontent
Lowr'd in his look; his eye-brows bent;
And as his daily taſk he plies,
By frequent fits his murmurs riſe.
On frowning Cain young Abel ſmil'd,
His nature kind, his manners mild;
His boſom heav'd with filial love,
And reverence for the Powers above:
His brother's roughneſs gave him pain;
And much he ſtrove his love to gain.
In ſporting lambs, with fleeces white,
And bleating flocks, he took delight;
And as in ſome delightful ſhade
He watch'd their motions as they play'd,

Oft would his thoughts and ſongs ariſe
Warm with devotion to the ſkies.
And when arriv'd the ſtated day
Of ſacrifice; without delay,
Elate and chearful, he decreed
The fatteſt of his flock to bleed:
And on his turf-rais'd altar lays,
With adoration, love and praiſe.

But ſurly Cain, with grudging thought,
Of fruits and herbs his offering brought
In haſte, and ſweating, while he leaves
In the full field his faireſt ſheaves;
And of the ſacred feaſt partook
With thankleſs heart, and gloomy look.
But with the Great Eternal Mind
Such offerings no acceptance find;
And the plain marks of his diſlike
On Cain's penurious altar ſtrike;
While full acceptance from the ſkies
Makes Abel's holy flame ariſe.

With

With envious eye, and rising ire,
Cain saw the swift-ascending fire;
And on his brother cast a look,
Which all his wicked heart bespoke;
When from the skies these accents broke:
Thy state of mind consider, Cain!
What reason hast thou to complain,
Or hate thy brother? He whose deeds
Are just and worthy, never needs
To fear acceptance: But beware!
Correct thyself! for dreadful are
The paths of sin!—Cain trembling heard
The just reproof: a while he fear'd.
But envy gnaws his heart, and breeds
Foul passions there. His brothers deeds
He views with rancour; and, by turns,
His soul with rage and hatred burns.
Walking together in the fields,
To rising wrath his reason yields:

To foul reproach at firſt he goes;
And ſoon proceeds from words to blows,
Which with increaſing rage he plies,
Till Abel dead before him lies.*

Horror, with vaſt amazement join'd,
Directly ſeiz'd the murderer's mind:
Amongſt the trees he hides the dead,†
Aghaſt he ſtood a while; then fled.
But what emotions in him riſe,
When GOD calls to him from the ſkies,
Cain, where's thy brother?—Black as hell
In thought, he cries, I cannot tell:

Am

* About a mile from Damaſcus, in a valley by the ſide of a hill, is a place, where a houſe now ſtands, which is ſhewn for the ſpot where Cain murdered his brother. The Jewiſh writers ſay that he was killed by a blow on the head with a ſtone. Milton ſays he was ſlain with a ſtone; but ſuppoſes him to have received the blow on his ſtomach.

† That Cain hid the body of his brother after he had murdered him, is implied by the queſtion which GOD aſks him, Where is thy brother?

Am I my brother's keeper?—Loud,
Immediate rolling 'crofs the cloud,
Full o'er his head the thunder broke,*
In which the Great Eternal fpoke:
Think not thy wicked deed to hide,
For Abel's blood to me hath cry'd
For righteous vengeance: Juft the call;
And on thy impious head fhall fall,
Wretch as thou art! in murder firft!
All hateful! bloody, and accurft!
Such plagues as make thy woes compleat;
And earth fhall groan beneath thy weight.

* It is highly reafonable to fuppofe, that fome peculiar and diftinguifhing mark of divine wrath, attended this firft perpetration of the worft of all crimes.

HISTORY THE FIFTH.

Of Cain and his Offspring.

Gen. ch. iv.

WITH heavy curſes on his head,
Cain from his parents preſence fled:
And wherefoe'er his ſteps he turns,
An hell of guilt within him burns.
Horror, confuſion, ſhame and fear,
United in his looks appear:
And with amazing terrors join'd,
Bear hard on his diſtracted mind.
Forlorn he wanders, full of woe,
And thinks each man he meets his foe.
My brother's blood for vengeance cries,
And by this hand his murderer dies;—
He oft repeated, full of pain,
Expecting daily to be ſlain.*

Weary

* It appears from Gen. iv. 25. compared with ch. v. 3. that the death of Abel happened about the 130th year.

Weary of life, with ſtormy look
He view'd the heavens; and thus he ſpoke:
My puniſhment is more ſevere
Than I, a hapleſs wretch, can bear;
While from all human friendſhip torn,
Abandon'd, helpleſs, and forlorn,
I wander o'er the dreary waſte;
And think each day will be my laſt.
The condeſcending God of all,
On whom the murderer fear'd to call,
Beholds with pity from the ſkies;
And to his loud complaint replies:

In

year of Adam's life; from which it is reaſonable to ſuppoſe that there were men and women in the world beſides Cain and Abel; and that this really was the caſe, is evident from the complaint of Cain, Gen. iv. 14. Every one that findeth me ſhall ſlay me.—Great numbers of ſons and daughters might have been born to Adam before this period; and children might have been born to them: So that there is no abſurdity in what we are informed of, concerning Cain and his wife in the land of Nod.

In this at leaſt thy fears are vain;
'Tis not my will that thou be ſlain:
Whoe'er commits the horrid deed,
With ſeven-fold vengeance ſoon ſhall bleed:
And let this mark, which thou ſhalt bear,
Henceforth relieve thy groundleſs fear.—
Without reply, the wretch accurſt,
Far from the dwellings of the juſt,
And from his father's peaceful ſeat,
Directly made his ſwift retreat
To where aroſe, with towers ſublime,
Proud Babylon in future time:
And ſettling in the land of Nod,
Without the love or fear of God,
Brought up far from his father's face
A cruel and ungodly race.
Enoch his ſon, with him combines
To raiſe the builders fair deſigns;
And hence a city roſe to fame,
By Enoch known, its founder's name.

Deſcending

Descending in the fourth degree,
From him came mighty Lamech: He
For cruelty and fierceness fam'd,
Himself his wickedness proclaim'd;
And gloried in the blood he shed:
Two wives his prostituted bed
At once receives. From Adah came
Two brothers, known to ancient fame:
Jabal his flocks to pasture led,
He various kinds of cattle bred,
And dwelt in tents: While Jubal found
The soul-enchanting power of sound;
And various instruments design'd,
To elevate and charm the mind.
But mighty Tubal-cain proceeds
From Zillah: He to greater deeds,
And works more famous, soon aspires,
And forms the mass amidst the fires:
From his invention first appear
The brazen helm, the pointed spear,

The ſhining ſword, the poliſh'd ſhield,
And all the terrors of the field.

HISTORY THE SIXTH.

The Birth of Seth, and the long Lives of the Antediluvian Patriarchs.

Gen. ch. v.

WHAT floods of ſorrow, woe and pain,
The parents of our race ſuſtain!
And what heart-rending griefs procced
From Cain, and his accurſed deed!
How many keen, corroſive ſtings,
A wicked child's perverſeneſs brings,
Which, with intolerable ſmart,
He fixes in a parent's heart!
Abel lies dead before their eyes,
While guilty Cain their preſence flies;
And tho' they much their loſs deplore,
They ſcarce can wiſh to ſee him more.

Bereaved

Bereaved thus, to them remains
A ſad variety of pains:
But God, in mercy, hears their prayers,
And ſends them, to relieve their cares,
And calm their ſorrows for the dead,
Another ſon in Abel's ſtead.
Fair Eve receiv'd the child with joy,
Seth was the name ſhe gave the boy;
Gentle and kind his nature prov'd,
His parents he rever'd and lov'd;
Glad in their preſence to remain;
And they no longer mourn the ſlain.

Through Seth, the third of Adam's ſons,
His future generation runs,
And hence an hardy race took birth,
Which quickly peopled all the earth.
Strong was the earlieſt race of men,
Healthful and vigorous: Nature then
By ſlow, inſenſible degrees,
Stoop'd to old age, and fell diſeaſe.

Adam, the father of our race,
Stretch'd his long life the mighty ſpace
Which fourteen men can ſcarcely raiſe;
Old men of theſe degenerate days!
To temperance and hardſhip bred,
His long laborious life he led:
Ten generations paſs'd away,
While ſtill unconſcious of decay
The nature of mankind appears;
And life blaz'd on nine hundred years.

HISTORY THE SEVENTH.

The Tranſlation of Enoch.

Gen. ch. v.—*Jude*, ver. 14.

EIGHT hundred years their courſe had run,
Since time his circling race begun,
When firſt the ſun's aſcending ray
Struck the bright marks of Infant day

On the tall trees of Eden: Then
The wise and grateful sire of men
His morning adorations paid;
And songs resounded thro' the shade.
But now, o'er all the peopled plains,
An unremiting languor reigns;
For God's high worship, and his praise,
Forsook these dark declining days;
And such pursuits engage the throng,
As give no taste for heavenly song.
Corrupted thus, the groveling mind,
To earth and sense alone confin'd,
Stupid in dust neglected lies,
Nor knows her kindred to the skies.
And now the Eternal King inspires
With holy zeal, and heavenly fires,
His prophet Enoch to proclaim
The awful glories of his name;
Reprove mankind for their decay,
And warn them of each evil way.

Among the thoughtleſs crowd he ſtands,
With eyes uplifted, and with hands
Extended wide: Ye heavens! he cries,
Bear witneſs, how theſe ardent eyes
Oft ſtream with tears, at the diſgrace
And fall of our degenerate race:
Our pious parents ſerv'd the LORD,
His worſhip lov'd, and kept his word;
Beheld, with joy, his altar flame,
And call'd upon his holy Name.
Alas! that Name no more we hear;
But ſuch neglect and crimes appear,
As ſoon will cauſe his wrath to riſe,
And rouſe the vengeance of the ſkies:
For know, tho' now his ſtrokes delay,
He will at the appointed day
Deſcend in tempeſt, and in fire,
And earth ſhall ſmoke beneath his ire.
Ten thouſand ſaints around him ſtand,
While from his throne he gives command

To

To fetch each ſinner from afar,
And bring him trembling to his bar:
Each wicked deed, in ſecret done,
Will then appear before the ſun;
No longer juſtice be delay'd,
But wickedneſs be well re-paid,
Almighty wrath againſt it burn,
And peace and reſt no more return.—
While thus he ſpake, a ſhining train
Of ſeraphs, from the heavenly plain,
On a bright cloud deſcending round,
The riſing wrath of man confound:
And unperceiv'd by vulgar eyes,
They bear the prophet to the ſkies.

HISTORY THE EIGHTH.

The Wickedness of the Old World.

Gen. ch. vi.

VIgorous and strong, the human race
O'erspread the earth with vast increase;
Wide fields, with flocks and herds are seen,
And tents and cities stand between.
The race of pious Seth unite
To practice what is just and right;
Religion's peaceful paths they trod,
And hence were called sons of God.
But Cain's loose offspring, from their birth
Were taught to grovel on the earth;
To mind the things of time and sense,
All happiness expecting thence.
In beauty's bloom, and rich array,
Their daughters all their charms display:
Form'd to the taste of wanton joy,
To dress, to dance, to roll the eye;

Their

Their amorous ſongs the paſſions move,
Inſpiring every heart with love:
Theſe arts the ſons of GOD inſnare,
And ſoon they ſeize the willing fair;
Make it their whole delight to pleaſe;
With them they live, and learn their ways:
Each to his ſoft enchanting dame
Yields up his virtue, and his fame;
Forgets the GOD he ſerv'd before,
And ſeeks his worſhip now no more.

From ſuch an union ſoon proceeds
A dreadful train of horrid deeds;
The fear of GOD forſakes the earth,
And monſtrous crimes hence riſe to birth.
Quickly a race of giants came,
Of mighty bone, and mighty fame;
Dreadful in arms, and ſtrong in war,
Their great exploits reſounded far:
For brutal ſtrength alone renown'd,
With gloomy rage, and fierceneſs crown'd:

Supreme in wickedneſs they ſtood,
And made the world a field of blood:
Adulteries, murders, rapes their joy;
And their great glory to deſtroy.

Thus o'er the earth's extended plains,
Outrageous vice triumphant reigns;
For when the voice of war no more,
With horrid ſound, was heard to roar,
Then mirth and riot, dance and ſong,
Prevail'd amongſt the impious throng:
Haughty, revengeful, and unjuſt,
And full of cruelty, and luſt;
In noiſy feaſt, or broils and frays,
They wearied out their numerous days.

From his high throne above the ſky,
JEHOVAH ſees the nations lie
In wickedneſs; and every mind
To guilt alone and vice inclin'd;
Proceeding on from ill to ill,
And bolder crimes projecting ſtill.

He

He ſaw, and heaven's indulgent LORD.
The work of his own hands abhorr'd:
With anger heard the horrid cry,
And ſtood determin'd to deſtroy.

HISTORY THE NINTH.

The Preaching of Noah, and Preparing the Ark.

Gen. ch. vi.

BUT heaven's awakened vengance ſtays,
And mercy long the ſtroke delays:
For now, in time's account appears
A ſpace of near ſix hundred years,
Since warning was by Enoch given,
From the indulgent King of Heaven,
To ſtrike each daring rebel dumb,
Of riſing wrath and woes to come.
Divine forbearance ſuch a ſpace
Allow'd to man's degenerate race,
To ſee their errors, and repent,
And their deſtruction to prevent:

But ſuch a ſpace allow'd in vain
To thoughtleſs mortals, to reſtrain
Prevailing guilt's encreaſing force,
Or check wild paſſion's headlong courſe;
From bad to worſe, the long-liv'd race
Deſcends, and in th' indulgent ſpace
Kindly by heaven allow'd, proceeds
To more atrocious, horrid deeds.

With full abhorrence, from the ſky
The LORD beholds the nations lie,
Defil'd with violence and blood,
And far remote from every good:
But tho' their daring crimes provoke,
Mercy delays the mighty ſtroke
Six times the ſpace of twenty years; *
So ſlow to wrath the GOD appears.

One

* From Gen. vi. 3. compared with 1 Pet. iii. 20. we learn, that the long-ſuffering of God waited on the old world, in the days of Noah, 120 years, while the ark was preparing.

One man there was, and one alone,
To whom the King of Heaven was known;
Noah his name; from Enoch he
Descended in the third degree:
Steady he stands in virtue's cause,
Maintaining God's forsaken laws;
While o'er the earth's extended plains
Bold wickedness outrageous reigns,
And a whole thoughtless world commands,
Which on the brink of ruin stands.
Heaven's awful King to him appear'd,
And thus his sovereign will declar'd:
When I created man at first,
And rais'd his fabric from the dust,
I form'd him upright, pure and good,
And little in my sight he stood
Inferior to the sons of heaven:
Such dignity to him was given
In his creation, that I then
Delighted in the sons of men.

Now

Now with abhorrence, from the ſky
I ſee man's wretched offspring lie,
Stain'd with ſuch crimes as loudly cry
For ample vengeance: Long have they
Abus'd my mercy: The delay
That ſtays my wrath, but makes their way
The more preſumptuous; therefore I
Will the whole wicked race deſtroy.
Both birds and beaſts ſhall with them fall,
And one vaſt ruin ſwallow all.
Cloath'd in black clouds I will deſcend,
And all the ſkies beneath me bend
In floods of waters: Then in vain
Shall this rebellious race complain,
While on the dreadful ſurge I ride,
And daſh them all beneath the tide.
But thou, my ſervant, then ſhalt prove
The object of peculiar love;
And thee and thine, with tender care,
I in the general wreck will ſpare.

To

To my commands thy heart incline,
And peace and ſafety ſhall be thine.
To yonder mountain turn thine eyes,
And ſee the ſtately cedars riſe;
With heavy ſtrokes their roots ſurround,
And bring them headlong to the ground:
With theſe a fabric thou ſhalt form,
To ride the ſurge, and brave the ſtorm;
Capacious, vaſt, and jointed ſtrong
With ribs of cedar, all along
With huge planks covered, and ſecure
With pitch, the waters to endure:
Three ſtories ſhalt thou make, and large
Apartments to receive thy charge;
To light the whole, one window wide,
And let the door be in the ſide.
For of each bird that cleaves the air,
Shall to thy friendly ſhade repair,
And of each beaſt that treads the ground,
While the whole circling year goes round,

Shall

Shall in thy floating ark remain
A ſtock, to raiſe their tribes again.
When low in death the nations lie,
And all the race of creatures die,
Thyſelf and family ſhall ride
In ſafety on the roaring tide;
While mighty oceans foam and rave,
And make the world a general grave.
Then, when obedient to my law,
Thou ſeeſt the mighty floods withdraw,
Deſcending on the verdant plain,
Thou ſhalt begin the world again.—
The patriarch heard, nor long delay'd,
But ſoon his ſteps approach the ſhade;
His ſons the taſk aſſign'd attend,
Beneath their ſtrokes the cedars bend;
And all, by heaven directed, join
To bring about the great deſign.
A fabric large and ſtrong they raiſe,
The wonder of theſe early days:

Three

Three hundred cubits, vaſt extent!
In length the wonderous building went;
Its ſpacious breadth full ſixty goes;
Above the baſe it thirty roſe:
The God of heaven theſe meaſures gave,
As beſt to bear the toſſing wave.
Six times the ſpace of twenty years,
The holy patriarch appears
Intent on labour; for to raiſe
So vaſt a building all thoſe days
Requir'd; nor while the work he ply'd,
Strove he the great deſign to hide;
But warn'd whoe'er enquiring ſtood,
Of heaven's fix'd purpoſe, and the flood,
Ready to burſt in ceaſeleſs rains;
And drown the earth's polluted plains.
But no regard his words obtain,
And all his preaching is in vain.
In mirth and riot, dance and ſong,
The world ſecurely roll'd along;

Boldly from guilt to guilt proceeds;
Nor e'er repented of her deeds.

HISTORY THE TENTH.

The Deluge.

Gen. ch. viii.

AND now the finish'd fabric stands
In prospect to the neighbouring lands;
And nobly worthy it appears
The labour of an hundred years:
Like some black cloud it seem'd around,
And on the whole horizon frown'd.

The patriarch had, by heaven enjoin'd,
Well stor'd with food of every kind
His vast capacious magazine:
But no remorse or fear is seen
In the whole wicked world around,
By heaven devoted to be drown'd.
When to the fire from heaven's high throne,
The LORD his sovereign will made known.

Haste!

Haſte! haſte! my ſervant, and be wiſe,
For in the ark all ſafety lies:
Take in the creatures, bird and beaſt,
Take in the greateſt, and the leaſt:
Let all thy family aſcend;
And laſt thyſelf. For now the end
Of all is come: And when the ſun
Seven times his daily courſe hath run,
Inceſſant burſting from the ſkies,
The rain ſhall fall, the floods ſhall riſe.—
Thus ſpake the God, while in the air
Hovering on wing, the birds repair
Swift to the ſire: The wildeſt game
Of beaſts, familiar grow and tame;
The fierceſt gentle.—He obeys,
And every bird and beaſt conveys
To the apartments he aſſign'd,
Taught by the Great All-ruling Mind.

Three blooming ſons had bleſs'd his bed,
And each a lovely ſpouſe had wed;

All theſe, by heaven's peculiar care,
For ſafety to the ark repair:
Laſt, with his wife the ſire aſcends,
And on his Maker's care depends,
Whoſe power, before the rains begin,
Each crevice clos'd, and ſhut them in.

And now black clouds and ſtorms ariſe,
And low-hung vapour fills the ſkies;
Deep thunders roar, blue lightnings play,
And dark and diſmal is the day:
When ſudden burſting from the cloud,
As the impetuous torrent loud,
Heavy and hard deſcend the rains;
And daſhing waters drench the plains.

By torrents rais'd, the rivers roar,
And heed their ancient courſe no more:
No human art their force withſtands,
Furious they drive acroſs the lands,
Foam, ſmoke and rage, thro' every bound,
And deluge all the country round.

The

The waters, with resistless force,
Bear all before them in their course;
While cattle, cottages and woods,
Wide float upon the roaring floods.
The impious race that durst deride,
With horror views the swelling tide,
Which now incessantly prevails,
And every lofty building scales:
No stately pile its owner saves,
But in the chambers roll the waves.
And now dire scenes of horror rise,
Sad sights of woe, and dismal cries:
By rising floods from shelter driven,
Expos'd to all the rage of heaven,
Vast crowds ascend the mountain's side;
But every refuge is denied;
The driving storm each sinner feels,
With mighty waters at his heels;
And he beholds, with dire dismay,
The growing horrors of the day.

Huge

Huge giants plunge amidſt the tides,
Which, rolling, laſh their brawny ſides:
In vain they lift their fiery eyes,
And ſtorm and rage, and curſe the ſkies:
For, beaten with impetuous rain,
Enormous ſize and ſtrength are vain.

To cloſe the ſcene, with horrid noiſe
The mighty ſeas in mountains riſe;
Their ancient bounds no longer keep,
But o'er the nations rolls the deep.
Laſh'd by fierce winds, old ocean raves,
And madly throws about his waves;
Toſſes on high, thunders aloud,
And mixes with the low-hung cloud.
Seas, ſtorms and clouds, together blend,
Foam, ſmoke, and daſhing roar and rend.
Four times the height of modern men
Above the higheſt mountain, then
The mighty deluge rears his head;
And on the waters float the dead.

Now

Now low in death each nation lies,
And every living creature dies.
The works of man, and all his powers,
His palaces, his lofty towers,
His ſpacious cities, nations all
In one prodigious ruin fall;
His pomp and pride on every ſhore,
Loſt in the deluge, are no more.

THE

HISTORY

OF THE

HOLY BIBLE.

BOOK II.

FROM THE

Deluge, to the Death of Joseph:

CONTAINING

The Transactions of about 660 Years.

HISTORY THE FIRST.

The Preſervation of the Ark, and Return of the Waters.

Gen. ch. viii.

SAFE, firm and ſtrong, the ark remains,
Amidſt the hard and heavy rains,
And in the mighty deluge rides
Secure upon the rolling tides.
Full forty days the angry ſky
Pour'd its fierce cataracts from on high;
And in tempeſtuous, ceaſeleſs rain,
Mix'd black and horrid with the main:
It then abates; but to the end
Of full five months the rains deſcend:
And at their height the waters roar,
An ocean now, without a ſhoar.
Then, to his people ever nigh,
The Mighty Ruler of the Sky,
Whoſe voice the roaring waves obey,
Commands; and the vaſt floods decay.

Obedient to his powerful law,
Out fly the winds; the clouds withdraw;
Bright ſhines the ſun; and from his fires,
With haſty ſteps, the ſea retires:
The ſpacious ark it leaves behind
On a high mountain; while the wind
Dry blowing thro' ſkies bright and clear,
Soon makes the hills around appear.

The patriarch the ſcene ſurveys,
With holy gratitude and praiſe;
Beholds with joy the ebbing main,
And ſmiling views dry land again.
He ſends a raven, and a dove,
The firmneſs of the ground to prove;
And ſoon himſelf, and all his train,
Pour from the mountain on the plain.
They left the ark at God's command,
And now before his altar ſtand:
The fire commands, the victims bleed;
The ſacrifice they bring with ſpeed:

His

His wife and children join, and raiſe
To Heaven's high King in prayer and praiſe
Their grateful hearts. When, lo! on high
The eternal God, in open ſky,
Sets full in view his ſhining bow;
A token given to all below,
That by his power he will reſtrain
Henceforth the ſluices of the rain;
Will lend his ear when men implore,
And drown the guilty world no more.

HISTORY THE SECOND.

The new Peopling the Earth; the Building of Babel; the Confuſion of Tongues; and the Diſperſing of the Nations.

Gen. ch. ix. x. xi.

NOW had the circling year gone round,
Since firſt the deluge ſwept the ground;
And the bright ſun on heaven's high plain
Brought on the weeks and days again;

When

When ſhining bright in living green,
The foreſts and the fields are ſeen,
Freſh flowerets ſmile o'er all the plains,
And gentle ſpring triumphant reigns,
In wide profuſion nature's hand
Showers every bleſſing o'er the land.
The patriarch plants the noble vine,
With bluſhing grapes its branches ſhine,
Which preſs'd produce delicious wine:
Th' unwary chief with pleaſure quaſt,
Nor knows what ills attend the draught;
But ſoon perceives the ſtrange event,
And ſtaggering reels into his tent.
Uncover'd there he ſleeping lies;
The youngeſt ſon his father ſpies;
His ſire's diſgrace, and preſent ſtate,
Ham dares with laughter to relate
To Shem and Japheth: They, with grief,
Cover with care the thoughtleſs chief;

Who

Who wakes, and hearing what was done
By his immodeſt youngeſt ſon,
A curſe pronounces on his ſeed,
To abject ſlavery hence decreed.
From theſe three ſons of Noah roſe
A ſecond race of men; and thoſe
Together dwelt; ſuppoſed near
Armenia's ridge of mountains, where
The ark was lodg'd: Increaſing there,
Their offspring ſpreads the vales and plains,
And while a lively ſenſe remains
Freſh on their minds, of dreadful wrath
Late executed on the earth,
For wickedneſs; reſtrain'd by fear,
From daring crimes their lives are clear.
In tribes they dwelt; paternal ſway
With love and honour they obey.
Each father was, ſome little ſpace,
King, prieſt and parent of his race.

Till Nimrod rose; in line he stood
Fourth from the sire that 'scap'd the flood:
Ambition high his heart inspires,
And fills his soul with all her fires:
To govern nations is his aim,
And raise himself a mighty name.
By skill in hunting first he rose
To high renown; but quickly grows
To greater power; for soon we find
That he to empire rais'd his mind,
And forges chains for half mankind.

Searching with care the region round,
A vast and pleasant plain was found
In Shinar's land, hereafter known
By Babylon's proud walls and throne;
Where swift Euphrates rolls his stream:
And here, to make themselves a name,
The sons of men in consort join
To bring about a great design;

A strong

A ſtrong and wealthy city raiſe,
The wonder of theſe early days,
And make a mighty building riſe,
Rear'd on vaſt arches to the ſkies.
With brick the wond'rous fabric roſe;
And on the work ſucceſsful goes;
Rais'd with prodigious pains and coſt,
Till in the clouds its head was loſt.
All heaven beholds; and ſoon in ire
Deſcends with ſtorm th' Eternal Sire:
His thunders roar, his lightnings blaze,
And fill the builders with amaze.
But now ſucceeds a fact more ſtrange;
For all the tribes their language change,
Touch'd by the God, who, ſwift as thought,
To each an unknown diction taught.
In vain the rulers give command,
Their ſlaves no longer underſtand;
The work is left, without delay,
In dire confuſion and diſmay:

Thus uproar wide in tumult reigns,
And o'er the earth's extended plains
The various families are hurl'd,
And quickly people all the world.
In Europe ſettled Japheth's ſons;
And wide his generation runs.
In after times hence roſe to fame
The mighty Greek and Roman name.
And various nations, now well known,
Fix'd in the northern temperate zone.
Baſking beneath the burning ſky,
In Afric's plains, the nations lie
From Ham proceeding. And his race,
Peopling a vaſt extent of ſpace,
Thro' Egypt and Arabia runs,
And Ethiopia's ſable ſons;
Poſſeſſing all the ſun-burnt ſoil
Between the Niger and the Nile.
And more than theſe, of Canaan came
The various nations from his name

Call'd

Call'd Canaanites; whose country lay
Between Euphrates and the sea.*
But favour'd Shem's descendants gain
Each fruitful Asiatic plain:
His numerous sons the lands divide
From great Euphrates' headlong tide,
To where the Ganges rolls his flood.
And by the great command of God
The sons of Abraham seize the plains
Of fertile Canaan; and here reigns
A long illustrious line of kings,
From whence the great Messiah springs.
Thus o'er the earth the nations spread,
Which from the dire confusion fled.
But mighty Nimrod still remain'd,
And in the land of Shinar reign'd:
At Babel fix'd his regal throne,
There with tyrannic glory shone,

* The Mediterranean.

Subjecting nations to his ſway;
And vaſſal realms his laws obey.

HISTORY THE THIRD.

The Call of Abram: His Departure from Haran into Canaan: His Adventure in Egypt: His Return to Canaan; and Separation from his Kinſman Lot.

Gen. ch. xii. xiii.

THUS, ſpread around the globe, mankind
From God's true worſhip ſoon declin'd;
And every nation, ſtupid grown,
Erected temples of their own,
And worſhipp'd idols: Hence the Lord
This ſecond race of men abhorr'd;
And, as they all forſake his laws,
His preſence from them he withdraws;
And leaves them to their evil ways.
But yet, his future church to raiſe,
One man he chuſes from the reſt,
To him in glory ſtands confeſt;

Inclines

Inclines him to his high command,
And calls him from his native land.
At Ur in Chaldea dwelt the chief,
Hereafter fam'd for his belief
Of GOD's fair promise. On him shone
A beamy blaze from heaven's high throne;
And thus the GOD himself made known:
Abram, (such was the hero's name)
Thou hast beheld the senseless shame
Of all thy nation; to thee known
Are all their idols, wood or stone,
Or gold, or silver: Such may please;
But could the world be made by these?
Or can they justly be ador'd
As heaven's supreme eternal LORD?
From such false worship turn thine eyes,
And seek the GOD that made thee. Wise
Is every man that loves my ways;
And such I will hereafter raise

To

To glorious heights: Then heed my word!
I am thy Maker, and thy Lord:
Regard my counſel! From this land
With ſpeed depart. Let thy command
Engage thy ſervants: Take thine all;
Rich is the land to which I call:
My bleſſing there ſhall on thee fall,
My conduct guide, my arm defend,
And I will be thy conſtant friend;
From thee a mighty nation raiſe,
Attend thy ſteps, direct thy ways;
And leading thee to peace and reſt,
All nations ſhall in thee be bleſt.

The patriarch heard; nor long delay'd;
But with believing love obey'd.
His beauteous wife, his aged ſire,
And kinſman Lot, by his deſire
Join in the journey; and they came
Acroſs the ſwift Euphrates ſtream,

And

And dwelt at Haran: Abram there
buried his ancient father: Where
Not long remaining, ſoon he gains
Rich Canaan; and in Moreh's plains
Pitches his tents. Not poor he came
To a ſtrange land; but high in fame,
And with a vaſt abundance bleſs'd;
Being of princely wealth poſſeſs'd.
White ſhine his bleating flocks around;
His lowing herds o'erſpread the ground;
Camels and aſſes fill the land;
And a great train of ſervants ſtand,
While, like a prince, he gives command.

The God of Abram here appear'd,
And ſoon his ſovereign voice was heard,
Which to th' attentive chief made known,
That all the land ſhould be his own.
Regardful of the heavenly word,
He built an altar to the Lord;

And

And ſacrifice upon it lays,
With holy gratitude and praiſe.
Then journeying ſouthward with his train,
A lofty mountain ſoon they gain,
That ſtands by Bethel. Terah's ſon,
As he at Moreh's plains had done,
An altar built; the victims flame,
And he invokes the holy name
Of great JEHOVAH. Southward lies
His journey ſtill: But frowning ſkies
Deny their ſuccour to the field,
No corn, nor paſture, can it yield,
But famine rages. Egypt's ſoil,
Well water'd by the fruitful Nile,
Produces plenty. Though with fear,
The pious patriarch journeys there.
From his fair wife his fears ariſe,
Leſt her bright beauty charm the eyes
Of Egypt's ſons, and ſoon inſpire
Their boſoms with forbidden fire;

And

And urg'd by this outrageous flame,
They kill him, to poſſeſs the dame.
To ſhun this danger, he deſires
Her not to check their amorous fires
By pleading marriage; but conceal
What might be dangerous to reveal;
And call herſelf his ſiſter: She
Regards his caution; and, thought free,
Admir'd for beauty, ſoon they bring
The wife of Abram to the king.
Diſhonour to his ſervant's bed
The LORD prevents; and e'er ſhe's led
To nuptial rites, he ſmites the land
With plagues; which make them underſtand
The wrong deſign'd. The prince in heat
Reproves the patriarch for the cheat,
Reſtores his wife without delay;
And ſends both them and theirs away.
He then returns to Canaan's plains,
And ſoon his former altar gains,

Bordering on Bethel. No decay
His ſubſtance ſuffer'd, ſince the day
He went to Egypt. Lov'd and bleſs'd
By Heaven's high King, his goods increas'd.
Wide ſtand his tents; his fleecy pride
Shines white along the mountain ſide:
His lowing herds o'erſpread the plains;
And ground for paſture ſcarce remains.
His nephew, Lot, like increaſe found;
And his fair flocks and herds abound
Too numerous on the crowded ground.
Thus ſtraitned, ſoon contention roſe
Amongſt the herdſmen: Abram goes
To Lot his kinſman, for he choſe
To end all diſcord: The good man
With mild benevolence began:
O let all ſtrife amongſt us ceaſe;
Love be our lot, and conſtant peace:
For we are brethren: God hath bleſs'd
Us both; and with vaſt wealth increas'd.

Our

Our union burdens all the land;
Nor can our tents together ſtand:
Then view the country round and ſeize
The plains that beſt thine eye may pleaſe;
And let us part.—With care around
The ſon of Haran view'd the ground;
When ſhining bright in living green,
Were the fair banks of Jordan ſeen:
Here was his choice, and all his train
Stretch'd wide along the verdant plain;
And his fair tents near Sodom ſtood,
Cloſe bordering on the ſwelling flood.
Then thus to Abram ſpoke the LORD:
Thou haſt believ'd my ſovereign word,
And true ſhalt find it. Take thy ſtand,
And from this hill ſurvey the land,
Where each low plain before thee lies,
Or diſtant mountains duſky riſe,
Eaſt, weſt, north, ſouth, it is decreed
To thee, and to thy numerous ſeed.

HISTORY THE FOURTH.

The War of the Confederate Kings; the Captivity of Lot; and his Rescue by Abram.

Gen. ch. xiv.

TWELVE years the king of Elam held
Five kings in tribute; they rebell'd
The thirteenth year, and jointly chose
With force of arms to face their foes.
Sodom, Gomorrah, Admah came,
Zeboiim, Zoar, fond of fame,
With all their kings, into the field;
And stand determin'd not to yield.
But Elam's prince to battle brings
Three of his friendly neighbouring kings;
And like a storm that furious blows,
He smites the nations as he goes.
Sodom beholds him from afar,
Shining in all the pomp of war;
While warriors, chariots, fiery steeds,
Stand all prepar'd for warlike deeds:

Spears,

Spears, ſhields, and ſhining helms abound;
And armies cover all the ground.
The vale of Siddim lay between
Where the approaching war was ſeen,
And Sodom's towers. In ancient time
This vale was full of pits of ſlime,
Bubbling like pitch, from ſable ſprings.
Here met the fierce contending kings,
With furious onſet. Elam's force
Drove like a torrent; and his courſe,
Thro' growing mountains of the ſlain,
The warring kings oppos'd in vain:
They fall before him, and, with dread,
Their armies turn'd their backs, and fled;
In crowds they ran, like timorous deer,
Fell in the pits, and periſh'd there:
The few that 'ſcap'd, the mountains gain,
And leave their cities, and the plain.
Thus having vanquiſh'd every foe,
To plunder ſoon the conquerors go.

It was for plunder that they came:
By force they ſeize each tender dame,
And take away whate'er remains,
Or in the cities, or the plains:
The cities they forbear to burn,
But leave them empty, and return.
The ſon of Haran's ſubſtance lay
Directly in the victors way:
They ſeize his all, and full of grief
Is captive led the pious chief.
Of his diſaſter Abram heard,
And ſoon in ſhining arms appear'd.
Quick he his great intention ſends
Amongſt his warlike neighbouring friends,
Who arm with ſpeed: Three hundred men
Able for war, the hero then
From his own houſhold boldly brings,
And follows the victorious kings:
Them he ſurprizes in the night,
And puts the mighty hoſt to flight:

Vaſt ſlaughter he amongſt them makes,
And all the booty ſoon re-takes.
With this he meaſures back the plain,
And brings the captives in his train.
Lot comes conſpicuous in the throng,
And with loud ſhouts they march along.

The king of Salem on the plain
Comes forth to meet the joyful train;
Gives bread and wine, proceeds to bleſs,
And praiſes God for their ſucceſs.
Soon, hearing of the hero's fame,
The king of Sodom likewiſe came.
This vanquiſh'd prince with growing joy
Beholds his captive ſubjects nigh:
Theſe he intreats him to reſtore,
And theſe alone; he aſks no more.
But generous Abram will not ſoil
His glory with reward or ſpoil;
But all his arms had won, beſtows,
And to his tents triumphant goes.

HISTORY THE FIFTH.

GOD confirms his Covenant with Abram; promises him a Son; and gives him a Sign.

Gen. ch. xv.

THE ſun was ſunk beneath the main,
And ſilent night reſum'd her reign,
When God to Abram, in a dream,
Bright ſhining in full glory came.
Abram! the Heavenly Viſion ſays,
Be ſtrong, and fear not: All thy days
Jehovah is thy conſtant friend;
Like a broad ſhield he will defend;
And thy continual prayer regard:
Exceeding great is thy reward!—
The waking chief directly roſe,
And to God's holy altar goes;
Where falling down, in open air,
He thus preſents his pious prayer.
Thou art ſupreme in glory, Lord,
And able to perform thy word:

But

But, oh! regard thy ſervant's care,
Who childleſs goes, without an heir.
Fain would I turn my joyful eyes
To whence my promis'd ſeed ſhall riſe,
And my adopted offspring ſee.
Is faithful Eleazar he?—
A blaze of glory round him ſhone;
Abram, thou ſhalt embrace a ſon;
Not one adapted, but thine own;
The LORD reply'd: And lift thy ſight,
Behold the twinkling ſtars of night,
And their prodigious number ſee!
Such ſhall thy future offspring be!
I, Heaven's ſupreme eternal LORD,
Will certainly perform my word.
From Ur in Chaldea, thee I brought,
And uncorrupted worſhip taught:
This land I promis'd thee; and know,
This land I ſurely will beſtow.—

The pious chief ſtill proſtrate lies,
And to the Heavenly Power replies:
Let not theſe words my God offend,
But to thy ſervant's weakneſs bend:
Not that I think thy promiſe vain;
But would a full aſſurance gain:
And if thou wilt this land beſtow,
Give me ſome ſign, that I may know.—
In condeſcendiug brightneſs ſhines
The Heavenly Power, and thus rejoins:
Take me an heifer three years old;
An horned ram bring from thy fold;
Like aged, let a ſhe-goat bleed;
And to my altar be decreed
A turtle-dove, that mourns her mate;
And let a pigeon on me wait.—
Soon as the morn adorns the ſkies,
Abram prepares the ſacrifice:
The victims ſlain, his ſword divides,
And oppoſite he lays their ſides;

Watches

Watches the ſame throughout the day,
And drives the hovering fowls away.
But when the ſun, with oblique beams
Deſcending low, but feebly gleams,
On the cold ground the patriarch lies,
And heavy ſleep ſeals up his eyes.
Wrapp'd in black night his ſoul appears,
And ſoon an awful voice he hears
In viſion, thus: Unto thy ſeed
An heavy bondage is decreed
Four hundred years: Then will I riſe,
And with my thunders ſhake the ſkies;
Make all their proud oppreſſors mourn;
And to this land they ſhall return.—
Abram awakes; no light remains,
But darkneſs covers all the plains:
When thro' the victims, as they lay,
A burning furnace took its way;
A lamp ſucceeds, which, blazing bright,
Darts thro' the darkneſs of the night.

Abram adores: The LORD appears;
And his delightful voice he hears.
What thou haſt ſeen, conclude the ſign
That Canaan's land ſhall all be thine:
Thy ſons ſhall till the fruitful ſoil,
From great Euphrates to the Nile:
And with the Land I will them bleſs,
Which ten great nations * now poſſeſs.

HISTORY THE SIXTH.

The Inſtitution of Circumciſion; and the Promiſe of the Birth of Iſaac.

Gen. ch. xvii.

NOW fourteen times, with plenty crown'd,
The ſun had led the ſeaſons round
The tents of Abram, ſince from heaven
He had the full aſſurance given

Of

* The Kenites, the Kenizzites, the Kadmonites; the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Gergaſhites, and the Jebuſites.

Of a vaſt offspring. Ninety-nine
Was now his age: In her decline
His much-lov'd wife appears; from whom
The heir of promiſe was to come.
Deſpairing of her own, the dame,
With good intent and pious aim,
Had to her huſband given her maid,*
In hopes of iſſue. She obey'd;
And ſoon to Abram bare a ſon,
Who now his thirteenth year had run;
When to the ſire appear'd the LORD,
And thus confirm'd his former word:

I am

* It ought to be obſerved, that the LORD was not conſulted in this affair; and that after this he ſeems to have withdrawn his preſence for fourteen years. A plurality of wives was indeed permitted, in the early ages of the world; and good men ſeem to have been led into it, by an eager deſire of a numerous offspring. But, it being contrary to the law of nature, and the firſt inſtitution of marriage, it cannot be ſuppoſed to be well-pleaſing to GOD.

I am the Potent God of Light,
Boundless in glory, and in might:
With pious care my law regard,
And thou shalt find a sure reward;
For I will multiply thy seed,
And make thine offspring great indeed:
High in the earth their fame shall be;
And mighty kings shall come of thee.
No longer Abram be thy name,
But Abraham. Thee I proclaim
Father of nations, and thy race
Shall safely dwell before my face:
By them shall Canaan's land be trod,
And I will ever be their God.
Then heed my covenant! 'Tis decreed
To every male throughout thy seed,
That in his flesh shall henceforth shine
A mark, by which I hold them mine:
When he eight days hath seen the light,
The infant shall receive the rite;

And

And all that own thy juſt command,
Where-e'er thy wide-ſpread tents may ſtand,
Shall this inciſion ſurely know;
Whoe'er refuſes let him go.
Thy wife, in token of my care,
Shall now the name of Sarah bear;
And when twelve months their courſe have run,
She ſurely ſhall bring forth a ſon.
Her I will highly bleſs, and ſhe
Shall mother of great nations be,
Whoſe country full in proſpect lies,
And mighty kings ſhall from her riſe.—
With joy adores the pious ſage;
But thinks his own, and Sarah's age,
Now ninety years, too great to bear,
And humbly thus preſents his prayer:
O LORD! let Iſhmael * be thy care.—
The Heavenly Power, before his eyes
Shines brighter ſtill, and thus replies:

Sarah

* His ſon by Hagar, Sarah's maid.

Sarah thy wife ſhall bear indeed,
And Iſaac thou ſhalt call her ſeed;
His offspring ſhall poſſeſs this Land,
My covenant ſhall with them ſtand
For ever. Good is thy requeſt
For Iſhmael, and he ſhall be bleſt;
I'll multiply him for thy ſake,
He ſhall a mighty nation make:
But he whom Sarah ſoon ſhall bear,
Iſaac, thy ſon, ſhall be thine heir:
And future bleſſings are decreed,
In long ſucceſſion to his ſeed.—
Regardful of the high command,
Not long does pious Abraham ſtand;
What God enjoin'd was quickly done,
Both to himſelf, and to his ſon;
And every male that own'd his ſway,
Was circumcis'd without delay.

HISTORY THE SEVENTH.

Abraham Entertains Three Angels.

Gen. ch. xviii.

WHEN Abraham's ſword, from hoſtile chains
Had brought his nephew to the plains
Where ſwelling Jordan rolls his ſtream,
This pious chief ſoon after came
And dwelt in Sodom: When he ſaw
That people ſwerve from nature's law,
And act ſuch monſtrous wickedneſs,
As language bluſhes to expreſs.
The GOD of purity and love,
Who ſits in glory thron'd above,
While to his bright, all-ſeeing eye,
The works of men in proſpect lie,
Is rous'd to vengeance, and proceeds
To recompence ſuch horrid deeds.
Directly from the heavenly plain,
Three of his bright celeſtial train

Are ſent to Sodom. On their way,
They Abraham a viſit pay.
The holy man, by heaven belov'd,
Had from the mount * his tents remov'd
To Mamre's plains, for oaks renown'd,
Wide ſpreading o'er the ſhaded ground.
The ſun had rear'd his throne on high,
And gain'd the ſummit of the ſky,
When Abraham, to enjoy the breeze,
Sat underneath the lofty trees.
Three men approach'd the ſtately oak,
Whoſe form and geſtures all beſpoke
Them more than human. Soon aroſe
The joyful chief, and to them goes:
He, bowing low, deſires that they
Some time will condeſcend to ſtay,
And take refreſhment: For ſuch gueſt
He haſtily prepares the feaſt,

And

* Mount Ephraim.

And sets before them: They partake,
And for his wife enquiry make;
When thus the Great Superior spake:
Soon as from hence nine months have run,
She surely shall bring forth a son.
These words the listening dame o'erheard,
And, doubting, laugh'd; which yet she fear'd
To own. Her cheeks with blushes burn'd,
When thus the Heavenly Power return'd:
I Sarah's unbelief must blame,
But still my word remains the same;
Why should her age objected be?
Is any thing too hard for me!—
Now had the sun's descending ray
To evening cool resign'd the day;
When the three heavenly youths arose;
The joyful patriarch with them goes:
They take their way for Sodom's plains,
While with the sire the LORD remains.

Seek'ſt thou, ſaid he, the reaſon why
Theſe leave the armies of the ſky?—
The ſins of Sodom loudly cry
To heaven for vengeance; and in ire
They go, to wrap her walls in fire.—
Abraham preſents his pious prayer,
And begs the LORD the place to ſpare;
Who condeſcends his ſuit to hear,
Provided ten good men are there.

HISTORY THE EIGHTH.

The Deſtruction of Sodom.

Gen. ch. xix.

THE ſun was ſet, and twilight grey
Succeeded to the ſhining day,
When now arriv'd the heavenly pair
At Sodom's city gate; and there
They met with Lot: The hoary ſire
Intreats them with him to retire,

And

And lodge that night. They judge it meet
Rather to wander in the ſtreet;
Yet urg'd, conſent. All human eyes
Around, behold them with ſurprize.
Like two fair youths of royal line
Juſt riſiug into man, they ſhine.
The joyful chief a feaſt prepar'd:
The heavenly gueſts the banquet ſhar'd.
Now ſable night had veil'd the ſkies,
When all the men of Sodom riſe,
Both young and old: The noiſy crowd,
Outrageous, impudent, and loud,
Indulging the moſt horrid thought,
Demand the ſtrangers to be brought.
Such dreadful miſchief to oppoſe,
The holy man amongſt them goes:
With growing wrath his boſom burns;
He chides, he reaſons; and, by turns,
Humbly beſeeches; but he finds
It were as well to chide the winds

When

When the mad tempeſt furious flies,
And lifts the ocean to the ſkies.
All methods vain, the ſire proceeds
Beyond the bounds of modeſt deeds,
Offering his daughters, to aſſwage
Their impious and brutal rage!
The boiſterous crowd, with horrid roar,
Together preſs to break the door;
Determin'd now to force their way,
Grown more unruly by delay.

Then full in view the angels ſtand,
They take the patriarch by the hand,
Him reſcue, and the door they cloſe;
In vain the preſſing mob oppoſe:
When touch'd by Power Divine, the crowd,
Tempeſtuous, turbulent and loud,
Are ſmote with blindneſs: Still they roar;
But ſeek in vain to find the door.

Now bright on Lot the angels ſhone,
And thus the great deſign made known:

Thou

Thou ſeeſt diſplay'd before thine eyes,
What heights theſe men of Sodom riſe
In wickedneſs; nor canſt thou plead
That judgment longer be delay'd.
To execute we left the ſky;
And will immediately deſtroy
This ſinful place. Then go, with ſpeed!
For ſudden vengeance is decreed!
And warn thy kindred. Haſte away!
The caſe admits of no delay.—
With pious haſte the patriarch runs,
And bears the meſſage to his ſons:
Which meſſage they receive in vain,
As whimſies of a crazy brain.
Then thus the angels to the ſire:
Now, cloath'd in tempeſt and in fire,
Will God deſcend; and all theſe plains
Shall ſmoke beneath him: There remains
No time for lingering: Take thy wife
And daughters; flee from hence! thy life

Is now in danger.—Then, with ſpeed,
This pious family they lead
Thro' the ſtill ſtreets, at break of day,
Into the fields; and thus they ſay:
Now let your ſpeed your ſafety give;
To yonder mountain haſte, and live;
Look not behind you on the plain,
Leſt vengeance riſe, and ye be ſlain.—
The thankful chief, with pious care,
Thus to the LORD preſents his prayer:
What boundleſs goodneſs this of thine!
O LORD! how bright thy mercies ſhine
In our deliverance! Yet, oh hear
Thy ſervant, and forgive his fear!
Thy ſudden wrath may ſmite the plain,
Before we can the mountain gain:
Then let thy goodneſs Bela * ſpare,
And we with ſpeed will journey there.—

Then

* Afterwards Zoar.

Then go! and there thy refuge take,
I ſpare that city for thy ſake,
The LORD replies; but haſte away;
Till thou art there ſhall vengeance ſtay.—

Then urg'd by danger, and by fear
Fleeing from Sodom, they appear,
To heaven's determin'd will reſign'd;
And leave the leſſening towers behind.
In either hand the haſty fire
A daughter takes, to 'ſcape the fire;
His wife proceeds cloſe at their heels,
But in her heart reluctance feels:
Her various riches left behind,
Still hold poſſeſſion of her mind;
For one laſt look her face ſhe turns,
Ere the devoted city burns:
When, ſtrange event! and rarely known!
She's in a moment turn'd to ſtone!
A monument of wrath remains,
Seen in wide proſpect o'er the plains.

And now, through all ſucceeding years,
An anxious look the marble bears.
The reſt eſcape ſuch dreadful fate,
And ſafe arrive at Bela's gate.

Now in full glory roſe the ſun,
And bright and clear the morning ſhone;
When Heaven's Supreme Eternal Sire
Prepares his magazine of fire.
And hides in miſts, from mortal eyes,
The whole artillery of the ſkies.
Heavy and black appears the cloud,
The lightnings flame, it thunders loud;
While angels, late in human form,
The whirlwind ride, and guide the ſtorm.

Nor long the God his wrath delays;
But all the ſkies around him blaze:
His thunders ſhake the vaſt profound,
And lightnings run along the ground.
Soon large long ſheets of liquid flame,
Full from the clouds on Sodom came:

Sulphur

Sulphur and fire, and ſtink and ſmoke,
The lewd laſcivious city choke;
And midſt loud ſhrieks, and diſmal cries,
At once it blazes to the ſkies:
Wide float the flames, the tempeſt gains,
And furious drives acroſs the plains:
The pits of ſlime ſoon catch the fires,
And one wild blaze to heaven aſpires.
Sodom, Gomorrah, Admah, join
In fate: With equal flames they ſhine;
While bold Zeboiim burning gleams
With glancing fires on Jordan's ſtreams.
Thus while vaſt floods of brimſtone roll,
And growing flames ſurround the pole,
A furious earthquake under ground
Shakes the devoted plain around,
And in a moment overturns
Each trembling city as ſhe burns:
The cities ſink; and all their coaſt
In a black pitchy lake * is loſt.

Vaſt

* The lake Aſphaltites, or the Dead ſea.

Vaſt ſeas of ſulphur ſwallow all;
And nations tremble at their fall!

HISTORY THE NINTH.

Of Lot, and his Daughters.

Gen. ch. xix.

WHILE thus the ſkies are all on fire,
With fear beholds the aged ſire
That 'ſcap'd from Sodom. Bela's plains
He leaves; and ſoon the mountain * gains.
In this his two fair daughters join'd:
(His hapleſs wife was left behind!)
They in a ſpacious cave abide,
And think the world is all deſtroy'd.
Here, when of evil leaſt he thought,
A dire misfortune's on him brought

By

* The mountain of Engedi; where was a cave, in which, in after-times, David hid himſelf, with 600 men; the ſame, perhaps, to which this little family now retired.

By both his daughters, who conſpire
To cheat their unſuſpecting ſire.
Thinking they three were left behind,
The ſmall remainder of mankind!
Artful in evil, they agreed
To ſtrive to raiſe a future ſeed,
By horrid inceſt: This deſign
To gain, they ply the chief with wine;
And each in turn his bed invades,
In covert of ſurrounding ſhades.
Now when from thence nine months had run,
They each in courſe bring forth a ſon;
One Moab, one Ben-amini name;
And two great nations from them came.

HISTORY THE TENTH.

The Birth of Isaac; and Abraham's Feast.

Gen. ch. xx. xxi.

SCARCE had the blushing morning rose,
When anxious Abraham hasty goes
To where o'er-night, in ardent prayer,
He humbly begg'd his God to spare
The wicked city. Soon the fire
Beholds the earth and skies on fire;
O'er all the plain his sight he turns,
Which now like one great furnace burns.
The oaks of Mamre, urg'd by fear,
He instant leaves; and journeys where
Proud Ashkelon hereafter rose:
With all his train he thither goes.
His former groundless fear revives;
As once in Egypt, now he gives
His comely spouse a sister's name.
The king beholds, and loves the dame:

But

But warn'd by visions, she's restor'd,
With presents, to her former lord.
The generous prince presents his land;
And here the tents of Abraham stand.

The happy day at length drew nigh,
Destin'd by heaven to Sarah joy.
A son she bears; the tents around
With festive mirth and songs resound.
Isaac, the father names his son;
And in high strains his praises run:
When twice four days he saw the light,
The babe receiv'd the holy rite
Of circumcision. Sarah smil'd,
That she at last should bear a child:
She laid the infant on her breast,
And thought herself supremely blest.

The child in growth and strength proceeds,
The mother's breast no more he needs.
Abraham a mighty feast prepares,
In which the generous nation shares:

His

His heart expands with growing joys,
And loud the acclamations rise
From all his friends: They shout, they sing,
The neighbouring plains around them ring.
His fires, supported by the breeze,
Gleam on the hills, and on the trees;
And all around the country shone,
Till night climb'd her meridian throne.

HISTORY THE ELEVENTH.

Of Hagar and Ishmael.

Gen. ch. xvi. xxi.

BUT Hagar's son, amidst the feast,
A cold dislike by signs exprest.
Reluctant stands the blooming boy,
And sneering views the general joy.
Not long from Sarah's watchful eyes
This action in concealment lies:
Enrag'd she views; to Abraham goes;
The ground of her complaint she shews;

Surpriz'd

Surpriz'd, he hears her language run,
Turn out the mother and the ſon!—
A ſudden horror ſhook the chief,
Th' unhappy caſe he hears with grief:
Nor can his open generous mind
Approve a conduct ſo unkind.

The LORD appears to end the ſtrife,
And bids the ſire oblige his wife;
And that full peace his tents may know,
Let the imprudent handmaid go.—

When firſt this maid, in blooming charms,
Was given to the hero's arms,
She ſoon grew pregnant; and her eyes
Her barren miſtreſs hence deſpiſe.
Such inſult ſhe with grief ſuſtains,
And to her lord aloud complains.
To her he ſays the caſe belongs;
And bids herſelf avenge her wrongs.
With hardſhip ſoon ſhe treats the fair,
Whoſe haughty ſpirit will not bear

Such uſage: And, without delay,
To Egypt ſhe purſues her way,
To ſhun her miſtreſs' harſh command;
For Egypt was her native land.
Croſſing the deſert, at noon-tide,
She ſat by a clear fountain ſide;
When ſoon an angel from the ſkies,
Soft as the breeze, yet awful, cries:
Hagar, attend! Thy duty learn;
No longer journey, but return:
Submit. A ſon thou ſhalt embrace,
And great ſhall be his future race;
Let Iſhmael be his name. Thy ſon
Wild in the wilderneſs ſhall run;
His way great numbers ſhall oppoſe,
But he ſhall dwell amongſt his foes.
Not long the liſtening damſel ſtays;
She hears, ſhe wonders, and obeys.
Sarah her maid receives in peace;
She owns her ſway, and quarrels ceaſe.

A ſon

A ſon ſhe bears, with growing joy,
And Abraham own'd and lov'd the boy.—
But now he ſees arrive the day
When he muſt ſend them both away:
This taſk, howe'er his love withſtands,
Sarah requires, and God commands.
The bluſhing morn illumes the ſkies,
And ſees the careful patriarch riſe:
Rich preſents he with ſpeed prepares;
And to his handmaid ſoon declares
What is determined to be done,
Both to herſelf and to her ſon.
Food to ſubſiſt them he ſupplies,
He tells them where their journey lies;
And, to the will of God reſign'd,
Directs them to the place aſſign'd.
In the full bloom of ſixteen years,
Healthful and ſtrong the boy appears:
The mother leads him by the hand;
And with ſlow ſteps they leave the land.

Loſt in the ſpacious wilderneſs,
They ſoon fall into great diſtreſs;
Their bottle water now denies,
And the dry deſert none ſupplies.
Scarce can the child his thirſt ſuſtain;
A fever rages thro' each vein:
He faints; he falls: In the cool ſhade
The mother her dear offspring laid;
At diſtance ſits, and, as he lies,
The deſert echoes with her cries.

The God of Glory, ever bleſs'd,
Whoſe goodneſs ſuccours the diſtreſs'd,
Hears her complaint; and from the ſkies,
Thus to the dame his angel cries:
No longer, Hagar, nurſe thy fears;
Take courage! and dry up thy tears;
The boy unto thy wiſh I give;
Haſte! take him up, for he ſhall live.
I ſhall provide him all ſupplies;
From him ſhall a great nation riſe.

With

Engraved for Fellows's History of the Bible.

Abraham offering up his Son Isaac.

With joy the mourning mother hears,
When instant in her sight appears
A chrystal spring: With speed she gives
The weeping boy, and he revives.
Soon the strong youth to manhood rose,
And he a skilful archer grows:
In Paran's wilds he dwelt, and there
His mother, with a parent's care,
Brought him a wife from Egypt's plains;
But in the desert he remains.

HISTORY the TWELFTH.

Abraham commanded to Sacrifice his Son.

Gen. ch. xxii.

LONG time at Gerar Abraham stays,
And God with blessings crowns his days.
The king beholds his wealth increase;
A league they make, and dwell in peace.
A stately grove the patriarch made,
And built an altar in the shade:

To

To God he bids the victims flame:
And calls upon his holy name.
  But now the Ruler of the Skies,
His ſervant's faith and courage tries:
On the ſtill night his glories broke,
And to the liſtening ſire he ſpoke:
Abraham! regard my words, and ſtill
With chearfulneſs perform my will:
Then take thy ſon, thine only ſon,
On Iſaac let my will be done;
Let not thy love prevent the deed,
But let this victim to me bleed
In ſacrifice; and let him burn
Upon thine altar; then return.
Where great Moriah's mountains riſe,
Thou ſhalt perform the ſacrifice:
The ſpot I'll ſhew thee.—Abraham roſe
At early dawn; and ſoon he goes
To preparation: Wood he cleaves;
His orders to his houſhold gives;

Two

Two ſervants and his ſon then takes,
And for the appointed place he makes.
Now when the third bright morning ſhone,
And o'er the mountains peep'd the ſun,
The deſtin'd ſpot the ſire ſurveys,
And to his ſervants thus he ſays:
On yonder mountain's ſhaggy ſide,
The offering we will provide,
And there the ſacrifice will burn;
But wait ye here till we return.—
Then on his ſon the wood he lays,
While in his hand the torches blaze:
And heedful of the ſovereign will,
Together they aſcend the hill:
When Iſaac thus beſpoke his ſire;
We carry both the wood and fire,
To make a large burnt-offering flame,
But tell me, father, where's the lamb?
To this th' affected ſire reply'd,
God will himſelf a lamb provide.—

The

The place they gain; an altar raiſe,
Of graſſy turf; the patriarch lays
The wood in order; this being done,
He then proceeds to bind his ſon.
Iſaac ſubmits, nor aſks the cauſe:
His ſhining ſword the father draws;
He aims the ſtroke, but e'er it falls,
Thus from the ſkies an angel calls:
Abraham deſiſt! and ſpare thy ſon;
I'm ſatisfied with what is done:
Thy faith and zeal thou haſt declar'd,
And not thy much-lov'd offſpring ſpar'd.—
With boundleſs joy the father ſmil'd,
And haſtily unbinds his child;
Then turning round, amongſt the trees
An horned ram entangled ſees;
This by his ſword immediate bleeds,
And he to ſacrifice proceeds:
Father and ſon behold the flame,
And praiſe their Great Deliverer's name.

Now

Now once again the angel calls,
When on the fire this bleſſing falls:
Thus ſaith the high eternal God,
Who ſhakes creation with his nod,
While to all heaven he gives command,
Whoſe will ſhall be, whoſe word ſhall ſtand:
Since call'd by me, thou this haſt done,
And not with-held thine only ſon,
I by myſelf have ſworn, (and will
To the extent my oath fulfil)
That I will to thy prayer incline,
And my beſt bleſſings ſhall be thine:
Which bleſſings ſurely ſhall ſucceed
From thee to all thy numerous ſeed.
Them I will multiply and bleſs;
This ſpacious land they ſhall poſſeſs:
The twinkling glories of the ſkies,
Not more in countleſs number riſe;
Nor grains of ſand that ſpread the ſhore,
Where the vaſt ocean's billows roar.

HISTORY THE THIRTEENTH.

Isaac and Rebekah.

Gen. ch. xxiv.

SARAH had late resign'd her breath,
And sunk into the arms of death,
When Abraham bought a piece of ground
For her interment; where was found
A dark-mouth'd cave, near Mamre's plains,
Where he deposits her remains.
Isaac laments; the careful chief
Endeavours to asswage his grief:
And, to adorn his future life,
Would make him happy in a wife.
And having lately news receiv'd
From Haran, where his brother liv'd,
That he was with large issue blest,
He sends his servant there, in quest
Of some fair damsel for his son,
That with large offers might be won.

Then

Then with great earneſtneſs and care,
He makes his pious ſervant ſwear
That no gay daughter of the land
Shall in this near relation ſtand:
But from his kindred he will take
Some lovely damſel, that ſhall make
His ſon a ſpouſe. The man replies,
Suppoſe the maid my ſuit denies,
And will not leave her native plain,
Muſt Iſaac go, and there remain?—
I charge him not, returns the ſire,
But her removal muſt require.
I left that coaſt at God's command,
And there no more my tents ſhall ſtand:
But if the fair will not come here,
Then from thine oath thou ſhalt be clear.

The oath requir'd the ſervant ſwears,
And for the journey ſoon prepares.
To the rich wardrobe then he goes,
And takes bright jewels, coſtly cloaths,

Silver and gold, and whatſoe'er
Was likely to oblige the fair:
For in eſteem ſo high he ſtands,
His maſter's all was in his hands.
Provided thus, he leaves the plain,
With ten ſtrong camels in his train;
And numerous ſervants on him wait,
Worthy his maſter's great eſtate.
With theſe he journeys many days,
At length his careful eye ſurveys
The towers of Haran. In the fields
A chryſtal fountain roſe, which yields
Clear water to ſupply the town:
He made his camels there kneel down.
Up to the heavens he lifts his eyes,
And to his maſter's God he cries:
Great God of Abraham, lend an ear,
And in my maſter's cauſe appear;
Here to the well I turn my face,
While the fair damſels of the place

Come

Come forth to draw: Then let the maid
Appointed to my maſter's bed,
Give me to drink at my requeſt,
And to the camels pour the reſt;
And by this token I ſhall know
Thy bleſſing owns the way I go.

While thus he pleads his maſter's cauſe,
Rebekah comes, and water draws:
Give me to drink, fair maid, he cries
With winning ſweetneſs in her eyes,
The beauteous damſel thus replies:
Drink firſt, my lord, and quickly I
Thy train of camels will ſupply.—
He view'd the nymph with careful mind,
While ſhe perform'd the taſk aſſign'd:
Two golden bracelets then he takes,
And ſmiling, theſe a preſent makes;
With joy the lovely fair ſurveys,
And half exulting, thus he ſays:

Permit

Permit me, damſel, to enquire
Whoſe daughter thou; and I deſire,
If ſuch a grant I may obtain,
At his abode to lodge my train.—
Of Nahor's race, the maid return'd,
While her fair cheeks with bluſhes burn'd,
His ſon Bethuel is my ſire,
And he will grant what you require.
With haſty ſteps retir'd the maid,
She told her mother what he ſaid,
And ſhew'd the gifts. To meet the man
Rebekah's brother Laban ran:
Him muſing at the well he found,
With all his camels ſtanding round.—
Come in, thou bleſſed of the Lord!
An hearty welcome at our board
Thyſelf and all thy train ſhall find;
In haſte he cry'd.—With thankful mind
The faithful ſervant with him goes;
Room for the camels ſoon he ſhews,
And ſtraw and provender beſtows.

Then to a fair apartment takes,
A ſumptuous entertainment makes,
And ſets before them: But the feaſt
The thoughtful chief denies to taſte;
His maſter's buſineſs is his care,
And thus he opens the affair:
To you who take a ſtranger in,
With grateful thanks I muſt begin;
And my fair proſpect of ſucceſs,
To providence requires no leſs.
Know then, that Abraham is my lord,
And in obedience to his word
This expedition I begun,
And ſeek a ſpouſe to bleſs his ſon;
Iſaac his ſon, which Sarah bare,
Whom he hath made his only heir.
So great in wealth my maſter ſtands,
So vaſt a train his word commands,
So much renown'd, ſo high in fame,
A prince's daughter he might claim:

But

But with the virgins of the land
Where his fair tents in order ſtand,
He is reſolv'd he will not join;
But ſeeks a ſpouſe from his own line.
And now my maſter's God I praiſe,
Who hath directed all my ways;
Unto his near relations brought,
And pointed out the ſpouſe I ſought.—
Minutely he proceeds to tell
The whole adventure at the well;
And thence infers Jehovah's grace,
And ſole direction in the caſe:
To which he adds, that ſhe's the bride,
As now it cannot be deny'd;
And ſince the Lord is on our ſide,
Let not the matter be delay'd,
But to our wiſhes give the maid.—
The family, with one accord,
Confeſs the thing is of the Lord,

Who

Who orders all events below;
And yield to let the damſel go.
The joyful chief, without reply,
Bows to the King who rules the ſky;
High ſtrains of praiſe his lips expreſs,
For ſuch remarkable ſucceſs.
Then to his treaſures ſoon he goes,
And on the bluſhing maid beſtows
Embroidered ſuits of rich array,
Which all the powers of art diſplay,
And various ſets of jewels bright,
Which gleam refulgent on the night:
Nor ſtands unmindful of the reſt,
But preſents his regard expreſs'd;
When to the feaſt they all ſit down,
And mirth and joy the evening crown.
But when the earth the morning chear'd,
And in bright charms the maid appear'd,
The chief, impatient of delay,
Would bear the blooming prize away:

The mother of the maid replies,
When the tenth morn from hence ſhall riſe
No longer ſhall you be delay'd,
But to your maſter take the maid.—
Since every one muſt now confeſs
That God hath given us full ſucceſs,
One moment let us not refuſe
My maſter the important news,
Replies the chief.—To him they ſay,
The maid herſelf ſhall fix the day.—
Rebekah's call'd; the blooming fair,
Relieving Eliezar's care,
With modeſt ſweetneſs in her eyes,
And condeſcending meekneſs, cries,
I'll go.—Then with a farewell kiſs,
And bleſſings, they the maid diſmiſs.
In ſplended pomp and ſolemn ſtate,
A train of handmaids on her wait.
Theſe on the ſtately camels ride,
While Abraham's ſervants walk beſide.

Thus

Thus journeys on the ſhining train:
At length the deſtin'd land they gain.
Iſaac they meet at evening tide,
Who ſmiling views his future bride.
The whole ſucceeſs the ſervant tells;
The maſter's heart with rapture ſwells.
They to his mother's tent repair,
Which is allotted to the fair.
He takes the virgin to his bed,
Nor longer now laments the dead.

HISTORY THE FOURTEENTH.

Abraham's Marriage with Keturah: His Death, and Burial.

Gen. ch. xxv.

THUS having with a parent's care
Settled his favourite ſon and heir;
Good Abraham takes another wife,
Though ſtanding on the verge of life.

Six ſons ſucceſſive bears the dame,
And various people from them came.
To theſe the patriarch portions gives,
And diſtant ſends them while he lives.
But ſoon he bows his aged head,
And peaceful ſinks amongſt the dead.
Iſaac and Iſhmael mourn their ſire,
And bury him, at his deſire,
In his dark cave near Mamre's plains,
Cloſe by his Sarah's dear remains.

HISTORY THE FIFTEENTH.

Jacob and Eſau.

Gen. ch. xxv.

FULL twenty times the circling ſun
Thro' the twelve heavenly ſigns had run,
Since in full bloom Iſaac had led
The fair Rebekah to his bed;
But childleſs ſtill remains the fair;
Her huſband ſeeks the LORD by pray'r

In

In her behalf: His prayers are heard,
And pregnant ſoon the dame appear'd.
At her full time, two ſons ſhe bears,
The eldeſt red and full of hairs,
Thence Eſau nam'd; but ſmooth and fair
The youngeſt, and his mother's care;
Jacob his name; and as he grew,
Domeſtic cares his thoughts purſue:
But Eſau's whole delight and aim
Was following the ſavage game;
To rouſe the monſters of the wood,
And ſtain his arrows with their blood.
Oft the ſwift deer his prize he makes;
His father of the feaſt partakes,
And views with pleaſing ſmiles his ſon,
Who having thro' the foreſts run,
Weary one day, forſook the fields,
And to the call of hunger yields;
He ſees his brother ſoop prepare,
And in the banquet begs to ſhare;

But Jacob his requeſt denies,
Except the birth-right be his prize:
Take it, the hunter makes reply,
'Tis no advantage if I die:
The rage of hunger to ſuppreſs,
I give it, if you'll take no leſs.
His brother makes him ſwear, and gives
The ſavory meſs: He eats and lives.

HISTORY THE SIXTEENTH.

GOD's Covenant with Iſaac.

Gen. ch. xxvi.

NOW famine rages in the land
Where Iſaac's tents in order ſtand.
To Gerar ſoon he takes his way,
Yet there determines not to ſtay,
Preferring Egypt's fruitful plains:
But while at Gerar he remains,

His

His father's God in glory ſhone,
And thus to him his will made known:
Iſaac, thou know'ſt the oath I ſware,
And how I made thy life my care,
At mount Moriah, when thy ſire
Had laid the wood and brought the fire;
While he my hard command obey'd,
And on the pile thy ſelf was laid.
My will ſhall be, my word ſhall ſtand;
Thine offspring ſhall poſſeſs this land;
As the thick ſtars that deck the ſkies,
In countleſs number ſhall they riſe;
All nations ſhall in them be bleſt:
Thee will I lead to peace and reſt;
To Egypt thou ſhalt not repair,
But here remain, and be my care.—
Long time at Gerar dwelt the chief,
Rebekah here excites his grief;
In beauty's bloom the dame appears,
Rich ſuitors throng, the huſband fears,

And

And gives his wife a ſiſter's name;
But ſoon diſcover'd, meets with blame:
The king to touch his wife forbid,
And threaten'd death if any did.
There Iſaac dwells; JEHOVAH bleſs'd;
By ſwift degrees his goods increas'd.
The jealous natives of the land,
In oppoſition often ſtand;
But always ſee themſelves ſurpaſt,
And gladly make a league at laſt.

HISTORY THE SEVENTEENTH.

Jacob fraudulently obtains his Father's Bleſſing.

Gen. ch. xxvii.

NOW in the cold decline of life,
The patriarch, to prevent all ſtrife
In future times, prepares to bleſs
His eldeſt ſon, and hence expreſs
That all the good to Abraham ſhewn,
Belongs to him, and him alone.

Eſau

Esau he calls; the son attends;
Him quickly to the fields he sends
To hunt for venison; and declar'd,
That when he had the feast prepar'd,
As eldest son he would him bless,
And thence his legal right confess.
The son obeys without delay,
And to the fields directs his way.

Rebekah over-hears what's said,
And seeks to put in Esau's stead
Her youngest son: For him she loves;
Nor can she think the LORD approves
Of Esau's rise. Her thoughts now turn
To times before the boys were born;
When GOD had said, Two sons you'll bear,
Of which the youngest shall be heir.

Jacob she calls; direction gives;
With hesitation he receives
The charge; for tho' his father's blind,
He thinks he may the difference find

Between his brother's hairy ſkin,
And his, which always ſmooth had been:
But yet the matron he obeys;
Two kids he brings; the mother lays
The ſkins upon his arms and hands;
Before his father ſoon he ſtands,
With ſavory meat prepar'd; and dreſt
By the kind dame, in Eſau's beſt.
Father, he cries, thy careful ſon,
What thy commands enjoin'd hath done:
To eat my veniſon now incline,
And let thy bleſſing then be mine.—
The hoary chief miſtruſting hears,
The voice to him ſo much appears
Like Jacob's. Who art thou? he cries:—
Eſau, thy ſon; the youth replies:
Thy kind command inſpir'd my haſte;
Father, approach! my veniſon taſte.—
How is it, thou ſo ſoon haſt ſped?
The ſire replies.—Thy God hath led

My

My prosperous way; and, swift as thought,
Himself the wild provision brought;
The youth return'd.—The sire, in doubt,
Still seeks to find the wonder out.
Come near, and let me feel; he cries:—
Jacob obeys; the father tries:
But by the hairy skins deceiv'd,
The whole relation he believ'd.
Art thou indeed my very son!
My Esau! his last question run.—
Jacob replies, I am.—The sire
Proceeds no farther to enquire;
But having eat whate'er he chose,
Thus the great blessing he bestows:
Oh may the heavens upon thee smile,
And may the fatness of the soil
Which harvest or which vintage yields,
Successive ages bless thy fields.
May various people thee obey,
And nations own thy rightful sway:

May all thy brethren on thee wait,
And bow before thy regal ſeat;
Curſt be the wretch that curſes thee!
And he that bleſſes, bleſs'd be he!—
Scarce had the artful youth retir'd,
When Eſau the like gift requir'd:
He brought his veniſon and addreſs'd
His aged father, to be bleſs'd.
Say, who art thou! the patriarch cries:—
Eſau, thy firſt-born ſon! replies
The youth.—A ſudden trembling ſhook
The hoary chief, and thus he ſpoke:
Who! Eſau! Strange! Where then is he
That now pretended ſuch to be,
And hath this moment left me? I
Eat his rich veniſon; call him nigh:
With every honour him inveſt;
I bleſs'd him, and he ſhall be bleſs'd!—
As the grim lions roaring make
The mountains and the foreſts ſhake,

So howl'd the youth. Father! ſaid he,
Oh! father, bleſs! bleſs likewiſe me!—
The ſire replies, Be calm, my ſon;
'Tis paſt, beyond redemption gone:
In ſly diſguiſe thy brother came,
And took the gift in Eſau's name.—
Ah! vile ſupplanter! is it he?
But, father! haſt thou not for me
One bleſſing left? the youth rejoin'd.—
The chief reply'd, with careful mind,
In God's rich favour high he ſtands,
And all his father's houſe commands;
Of every honour he's poſſeſs'd,
And heaven and earth declare him bleſs'd.
But thou ſhalt dwell in fruitful ſoil,
The dew of heaven ſhall on thee ſmile;
Thy ſword ſhall gain thee precious ſpoil;
Confeſſing ſtill thy brother's reign:
And late thou ſhalt thy freedom gain.

Eſau

Esau withdraws, and not replies,
While gloomy thus his murmurs rise:
Such foul dishonour must I bear,
Without revenge! My brother heir
By fraud and falshood! And must I,
Thus injur'd, calm and quiet lie!
Let the usurper rather die,

HISTORY THE EIGHTEENTH.

Jacob goes to Haran: In his Way thither, he is Comforted by the Vision of the Ladder: He falls in Love with Rachel; is Decieved by her Sister Leah; and Marries them both.

Gen. ch. xxviii. xxix. xxx.

THE hunter's threats being over-heard,
Were told Rebekah; and she fear'd
The fury of her eldest son,
Yet not repented what was done:
But to prevent the horrid fray,
She sends her favourite far away.

Hin-

Him with rich gifts the careful dame
Directs to Haran, whence ſhe came,
To ſhun the ſtorm of riſing ſtrife;
And from her kindred take a wife.
Iſaac conſents, and e'er he goes,
His bleſſing on his ſon beſtows,
And his advice. Jacob obeys,
Nor his departure long delays.
Directly at the riſing ſun,
His tedious * journey he begun,
And travelled with a patient mind,
Leaving his father's houſe behind.
When evening came, in all the road
Appear'd no place for his abode
During the night; a ſtone he takes,
With it a coarſe hard pillow makes;
On the cold ground to reſt he lies,
And heavy ſleep ſeals up his eyes:

Then

* It is computed by geographers, that from Beer-ſheba, where Iſaac dwelt, to Haran, was upwards of 400 miles.

Then in the visions of the night,
A ladder soon appears in sight,
Fix'd on the earth; but seems to rise
In wonderous height to scale the skies.
Descending down the ætherial way,
Heaven's shining armies on it play;
Above in glory stood the LORD,
And thus was heard his sovereign word:
I am the eternal King of Heaven,
The GOD of Abraham, and have given
The land whereon thy limbs now rest,
And it shall surely be possest
By thy vast offspring. In thy seed
All nations shall be bless'd indeed.
And now my kind paternal care
And presence shall attend thee where
Thy journey lies: There will I take,
Nor shall mine eye thy steps forsake:
My loving-kindness thou shalt learn,
And back in safety thence return.

Jacob

Jacob awakes, with awe impreſt,
Surely, ſaid he, I take my reſt
On holy ground; for God is here!
A wretch unworthy I appear
To ſtand where-e'er his preſence waits,
Or ever to approach his gates.

The morning ſhone acroſs the ſkies,
And ſoon beheld good Jacob riſe.
The ſtone where lay his head he takes,
With this an obeliſk he makes;
Pours oyl upon it; grateful bows;
And humbly thus preſents his vows:
God of my fathers, who this night
Haſt ſtood confeſt before my ſight,
Now where I go my way prepare,
Give bread to eat, and cloaths to wear;
In every conflict by me ſtand,
Return me to my native land;
And fill my heart with love and praiſe,
That I may ſerve thee all my days:

So ſhall fat heifers to thee bleed,
And ſheep and oxen be decreed
To raiſe thine altar's ſacred flame,
While I adore thy holy name.—

The pious youth without delay,
Proceeds directly on his way;
And croſſing many diſtant plains,
The land of Padan-aram gains.
In a green field a well he found,
With various flocks of ſheep around.
The courteous ſwains about the well,
Of Haran and his kindred tell.
But while they ſpake, a nymph was ſeen,
Bringing a flock acroſs the green:
In blooming youth ſupremely fair,
Whom Laban's daughter they declare.
The proſperous youth not long delay'd;
Advancing he ſalutes the maid;
Rolls the rough ſtone from the well's brink,
And quickly gives her flock to drink;

Tells

Tells who he is, and whence he came;
But feels at once his heart inflame,
And ſuch emotions in him riſe,
The tears run ſtreaming from his eyes.

Soon to her ſire the virgin run,
And Laban meets his ſiſter's ſon,
The youth a hearty welcome gives,
And willing Jacob with him lives;
Gladly aſſiſts the blooming fair,
And makes her father's flock her care.
Enamour'd thus, a month he ſtaid,
When the glad father to him ſaid:
Tho' in relation thou art near,
No reaſon can from thence appear
That unrewarded here thou live,
Then ſay what wages ſhall I give.—
Jacob replies: Fair Rachel's charms
Have ſhook my heart with love's alarms,
Not ſeven years ſervice I decline,
Let but the blooming maid be mine.—

She ſhall be thine, the ſire return'd;
While Jacob's heart within him burn'd:
So great the prize to him appears,
Swift fly the weeks, the months, the years.
The Time fulfill'd, he claims his bride,
Nor by her father is deny'd;
A feaſt he makes, as uſe requir'd,
And with his ſpouſe the youth retir'd.
But when the morning ſtreak'd the ſkies,
He views the damſel with ſurprize;
For over-night had Laban led
His daughter Leah to his bed.
Jacob reproves the crafty ſire,
Who ſays, Our country's laws require
The eldeſt daughter firſt to wed;
But if the younger maiden's bed
Be ſtill thy wiſh, fulfil at leaſt
The ſeven days deſtin'd to the feaſt;
Fair Rachel then, in blooming charms,
Shall be deliver'd to thy arms,

Seven.

Seven years to ſerve if thou incline,
Then both my daughters ſhall be thine.—
Jacob conſents: The week they ſpend
In feſtive mirth, and at the end
Receives his Rachel; her he loves:
But Leah the moſt fruitful proves.
Six ſons * ſucceſſive bears this dame,
And one fair daughter from her came.
Rachel repines, and this her cry,
O give me children, or I die!—
Jacob reproves. Her maid is led
Directly to her huſband's bed;
Leah from her example takes,
And Jacob's wife her handmaid makes.
Each of theſe maids two ſons † embrac'd;
And faſt the family increas'd.

At

* The ſons of Leah were Reuben, Simeon, Levi, Judah, Iſſachar, and Zebulun.

† The ſons which Bilhah, Rachel's maid, bare to Jacob, were Dan, and Naphtali; and thoſe that Zilpah, Leah's maid, bare, were Gad and Aſher.

At length, propitious to her prayers
The LORD appears, and Rachel bears:
Joseph, with joy, she calls her son;
And in high strains her praises run.
Her husband's heart in rapture mov'd,
And Joseph was his best belov'd.

HISTORY THE NINETEENTH.

Jacob's Acquisition of great Wealth: His Departure from Laban; and Reconciliation to his Brother Esau. The Rape of Dinah.

Gen. ch. xxx. xxxi. xxxii. xxxiii. xxxiv.

SEVEN years the son of Isaac staid.
And his full time of service paid.
He saw his family increase,
And with old Laban dwelt in peace.
He feeling then his bosom burn
With anxious thoughts for his return,
Solicits to be sent away:
But Laban begs his longer stay,

Gare

Care of his cattle ſtill to take,
As God had bleſs'd him for his ſake;
And bids him name his wages. He,
Taught by a viſion, ſays, To me
The black and ſpeckled lambs ſhall be
Allotted as my conſtant hire,
Thus much permit me to require;
Of goats I underſtand the ſame,
The dark and ſtreaked be my claim.—
Laban at once conſents to all,
And that the wages might be ſmall,
Removes the brown far out of ſight,
And leaves to Jacob's care the white:
But when the lambs appear in view,
Great numbers are of Jacob's hue,
Who uſes arts,* and they ſucceed,
To give him all the ſtrongeſt breed.

Six

* Jacob laid pilled rods in the watering troughs before the ſtrongeſt of the flocks; by which means were produced cattle ſtreaked, ſpeckled and ſpotted, in great abundance.

Six circling years he thus remain'd,
And a prodigious ſubſtance gain'd:
His bleating flocks o'erſpread the land,
And lowing herds at evening ſtand;
Camels and aſſes own his ſway; *
And numerous ſervants him obey.

The ſons of Laban, and their ſire,
With grudging thought his wealth admire,
Treat him with coldneſs, and his heart
Now beats in earneſt to depart;
The LORD commands, his wives approve,
And all his train at once remove.
Slowly he marches croſs the plains,
And Gilead's mountain † ſafely gains.

Laban was abſent on the day
The good man took his all away.

He

* The Jewiſh writers ſay he had 5500 head of cattle.

† Mount Gilead is ſaid to be 380 miles from Haran.

He went to ſheer his fleecy train,
Three full days journey from the plain
Where Jacob dwelt: But when he heard
Of his departure, he appear'd
Inflam'd with rage; and with a band
Of friends and neighbours leaves the land
Of Padan-aram, and purſues:
Ere the ſeventh ſun was ſet he views
His tents along the mountain ſide:
The men of Haran there abide
During the night: When in a dream
Great Abraham's God to Laban came,
And gave him charge, with ſtern command,
That Jacob he ſhould not withſtand.
Her father Laban's houſhold gods
Rachel had ſtolen from his abodes;
And when the chearful morning roſe
To Jacob ſoon the old man goes,
Demands the images in heat,
And chides him for his ſly retreat:

Jacob in wrath the theft denies,
His Rachel's fault unknown, he cries,
The wretch on whom you find them dies.—
Tho' Laban ſearch'd the tents around,
His images could not be found;
Them Rachel had took care to hide,
And to the place acceſs deny'd,
By an excuſe that ſatisfy'd.
Then in his turn good Jacob chid;
But Laban, cooling, ſoon forbid
All future ſtrife: Contention ceas'd;
The Hebrew made a ſplendid feaſt:
His father and his friends invites,
Who all partake the ſocial rites.
Good-will prevails; all quarrels ceaſe,
And the pleas'd train depart in peace.
By Edom Jacob's journey lies:
Here the bright armies of the ſkies
Appear in ſight: The ſire adores;
And now the vaſt revenge deplores

His

His brother Esau vow'd the day
When, with deceit, he stole away
His father's blessing. Esau's rage
He ardent wishes to asswage:
His messengers he sends with speed,
Informing that he hath no need
Of Isaac's wealth; having acquir'd
As much as e'er his heart desir'd.
The pensive train in haste return,
Their tidings make good Jacob mourn:
For Esau comes o'er yonder plain,
Three hundred warriors in his train.
The thoughtful chief, oppress'd with cares,
A princely present soon prepares;
And takes all methods to asswage
And pacify his brother's rage.
Having address'd his God in prayer,
The night was witness to his care:
Across the stream * he sends his train;
Behind he chuses to remain. Here

* The brook Jabbok: A rivulet which runs through the mountains of Arabia, and falls into the river Jordan.

Here Jacob's eyes an angel view'd,
Whom ſoon in wreſtling he ſubdu'd;
He his celeſtial glory knows,
And will be bleſs'd before he goes:
Succeſsful he his ſuit maintains,
And hence the name of Iſrael gains.

Now roſe the ſun, and Eſau's band
Were ſeen approaching near at hand:
Courage to meet them Iſrael found,
And ſoon advances on the ground;
Reſpectful to his brother bows,
Who wears no terror on his brows;
Friendly they meet, with tears embrace,
And love and amity take place.
Then back to Edom Eſau goes,
And a large people from him roſe.

Thus having all his fears o'ercome,
Succeſsful Iſrael journeys home;
Tender his flocks, his children young,
And with ſlow ſteps he moves along.

The

The town of Shalem and its plains,
At length with his vaſt train he gains.
The people were of Hivite race;
And Hamor monarch of the place.
A piece of ground the patriarch buys,
And there his tents in order riſe.
While here the pious chief remain'd,
To ſee the maidens of the land
Into the town his daughter goes,
And her bright beauty thoughtleſs ſhews;
Amongſt the damſels as ſhe moves,
Shechem the prince beholds and loves:
To ſeize the nymph he not delay'd;
And ſoon decoy'd th' unwary maid.
His wiſh he gain'd; and ſtill his mind
Towards the damſel ſtood inclin'd:
He loves with tenderneſs, and longs
By marriage to repair her wrongs;
Begging his father not to ſpare
His intereſt to procure the fair.

To

To Jacob's ſons the tidings run
Of what the haſty youth had done
To their fair ſiſter. Full of care,
They to their father ſoon repair,
There to conſult about the deed,
And ample vengeance is decreed.
Soon at the tent the train appear,
But find the king and prince are there.
The hoary chief the ſuit begun
With the affection of his ſon,
And begs the damſel for his bride;
Propoſing thus to be ally'd:
The youth would fain atonement make,
And the fair nymph in marriage take;
In amity amongſt them live,
And what they aſk in dowry give.
The Hivite prince thus fair propos'd,
And with his ſuit the patriarch clos'd:
But paſt diſhonour ſtings his ſons,
And ſly diſſembled rancor runs

Among

Among the brethren: Seeming fair,
They ſoon their joint conſent declare,
Provided all the town think fit
To circumciſion to ſubmit.
Deſiring to ſecure the dame,
The king and prince propoſe the ſame
To all the townſmen. They prevail,
And ſoon amongſt them every male,
Glad with the Hebrews to unite,
Participates the bloody rite.
The third bright morning ſhone around,
Painful and ſore was every wound,
When Levi and bold Simeon join,
And dazzling in bright armour ſhine:
With gloomy rage, and hoſtile frown,
They fall on the defenceleſs town:
Their brethren join the horrid deed,
And the diſabled townſmen bleed.
Alike the youth and aged fall,
The ſword wide-waſting ſwallows all.

The king and prince on earth are ſpread
Promiſcuous with the vulgar dead;
The infants, and the tender fair,
The deſperate youths conſent to ſpare:
They plunder, and the town they burn;
Then take their ſiſter, and return.

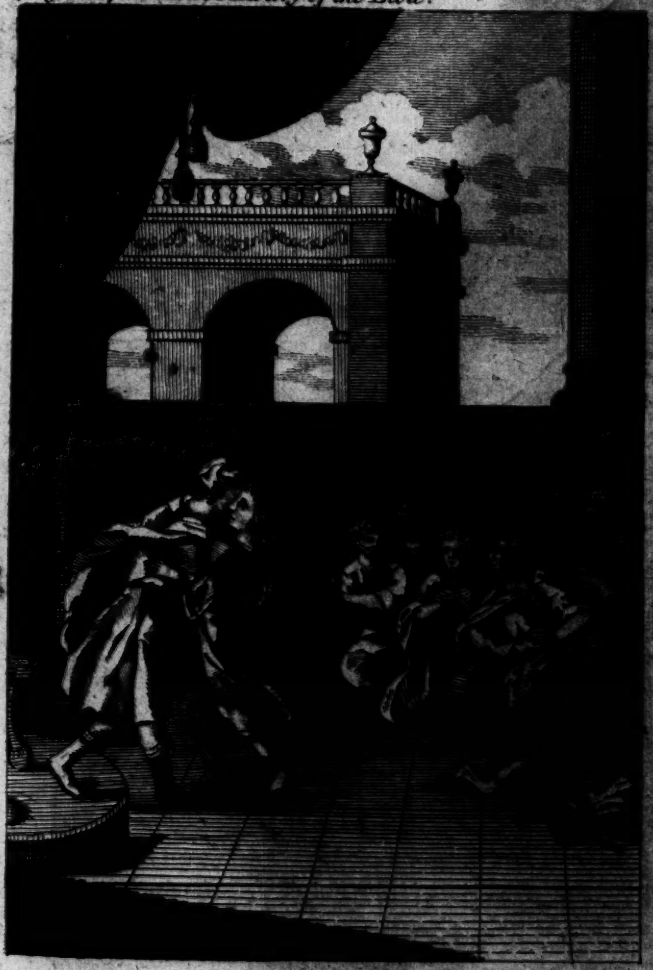
HISTORY THE TWENTIETH.

Of Joſeph and his Brethren.

Gen. ch. xxxv. *to* xlvi.

THE cruel and deceitful deed
Makes the good patriarch's heart to bleed;
Thro' his whole frame ſoft pity runs,
And ſharply he reproves his ſons:
But dwells in fear, leſt by ſurpriſe
The neighbouring nations on him riſe;
To vengeance rous'd by Shalem's fate,
When the foul deed their friends relate.

Engrav'd for Fellows's History of the Bible.



Joſeph making himſelf known to his Brethren.

Soon he decamps, by God's command,
And his fair tents at Bethel * ſtand.
Here to the chief his God appear'd,
And his continued love declar'd.

To Ephrath † next his journey lies,
But in the way fair Rachel dies
In child-bed of her ſecond ſon,‡
To ſave whoſe life, ſhe loſt her own:
To grief long time good Iſrael gave,
And rais'd a pillar o'er her grave.

He journeys next to Mamre's plains,
Where good old Iſaac ſtill remains.
On life's cold verge the ſire appears,
Preſs'd with a mighty weight of years;
And ſoon he bows his aged head,
And peaceful ſinks amongſt the dead.

* The place where he dreamed, in his way to Haran, anointed the pillar, and worſhipped.

† Afterwards Bethlehem. ‡ Benjamin.

Twelve ſons good Iſrael's board furround,
With wealth and honour is he crown'd;
Great in the earth he ſees them riſe,
But none ſo lovely in his eyes
As Joſeph, Rachel's ſon, appear'd,
Now by his mother's death endear'd.
In beauty's bloom the youth was ſeen,
His years juſt riſing to eighteen;
In full proportion, and his mind
To every virtuous deed inclin'd.
In artleſs innocence he ſtood,
Lively his parts, his conduct good
And amiable in every part;
The darling of his father's heart
So many ways this favourite ſon
His parent's fond affection won,
So much regard the ſire expreſt,
It rais'd reſentment in the reſt;
And all the train with envious eye,
And gloomy ſcorn behold the boy.

Two

Two dreams ſurpriz'd the noble youth,
Which he, with undiſſembled truth,
Proceeds amongſt them to relate,
And which increas'd each brother's hate.
Wrapp'd in the viſions of the night,
A vaſt corn field appear'd in ſight;
Himſelf and all his brethren ſtands,
Each with a ſickle in his hand;
The crop they ſheer, the ſheaves they bind,
His upright ſtands, the reſt inclin'd
And bowing low, o'erſpread the plain.
And ſhalt thou ſurely o'er us reign!
Each brother cries; and more he hates.
Joſeph another dream relates:
He thought he lifted up his eyes
With fix'd attention to the ſkies;
And as he view'd th' ethereal way,
The ſun and moon their homage pay;
And then amongſt the ſtarry train,
Eleven bow'd down, and own'd his reign.

Good

Good Israel cries, How can it be,
That I and mine shall worship thee!
His thoughts in wonder roll within;
An envious smile the brethren grin.
Attentive to their fleecy care,
The sons of Israel now repair
To distant Shechem. There the sire
Sends his lov'd Joseph to enquire
Their weal: At Dotham he them found,
For its rich pastures far renown'd.
They at a distance see the boy;
Behold the dreamer comes! they cry;
Let vengeance claim his blood, and see
Where will his high dominion be.
Simeon and Levi thus propos'd,
The rest with the dire project clos'd,
Excepting Reuben: All his mind
To soft compassion stood inclin'd;
And he employs his utmost care,
His worthy brother's life to spare;

But

But dare not his design make known,
Lest in the strife he lose his own.
Ye sons of Israel, 'tis not good
That we should spill a brother's blood:
No farther in the thought proceed,
But shudder at the horrid deed:
In yon deep pit he might be cast,
And there he soon would breathe his last;
Good Reuben cry'd—and in his mind
To disappoint their rage design'd;
Release his brother in the night,
And to his father urge his flight.
They all consent, without reply;
And now the lovely youth drew nigh;
His artless eyes, to fraud unknown,
With unsuspecting goodness shone;
Meekness and love inspir'd his breast,
While he the gloomy train address'd.
With rough replies, his cloaths they take,
And for the deep-mouth'd dungeon make:

(His coat with various hues was wove,
In token of his father's love)
Deaf to intreaties, and to cries,
His every beauty they despise;
And while their eyes with vengeance glare,
Cast in the pit, and leave him there.
Then to repast they all agreed,
Sat down, and gloried in the deed.

Now from Arabia's spicy land,
Proceeds a numerous merchant band,
To distant Egypt, there to trade;
When Judah to his brethren said:
A prospect now before us lies,
Let us pursue it, and be wise;
These merchants will our brother buy,
We have no profit if he die;
A brother's blood why should we spill?
Tho' vain, he is our brother still.
They all approve; a bargain make;
From the deep pit poor Joseph take;

And

And with the caravan he goes,*
Of which good Reuben nothing knows.
Then to conceal the horrid deed,
A tender kid they doom to bleed:
In gore is Joſeph's garment roll'd,
And ſent for Iſrael to behold.
Vaſt lamentation makes the chief,
And his whole ſoul indulges grief;
Complaining as his ſorrows run,
That ſome wild beaſt had ſlain his ſon.

To Egypt goes the merchant train,
And ancient Memphis ſoon they gain,
Seat of her kings: And now behold
In public mart the Hebrew ſold
The youth a noble warrior buys,
And in his houſhold work employs:
Such prudence, diligence and care,
In his whole management appear,

The

* Joſeph was ſold for 20 pieces of ſilver, ſuppoſed to be 20 ſhekels, in the whole 25. ſhillings value, of our money.

The warrior chief with wonder views,
While the wise youth his task pursues:
For his concerns no more he cares,
But leaves to Joseph his affairs;
Head of his house young Israel stands,
And all his servants now commands.
The noble captain late had led
A beauteous lady to his bed,
Whose easy heart was soon inspir'd,
And with a growing passion fir'd
By Joseph's form. The crafty fair
Takes every method to insnare
The pious youth: But to her end
His stubborn virtue will not bend.
He stands unmov'd by love's alarms,
And unaffected with her charms.
Now her fierce passion as it burns,
All sense of honour overturns;
She not regards her sex's fame,
But in plain terms express'd her flame.

The

The worthy youth, with ſteady mind,
All amorous intercourſe declin'd;
Reminds her ſhe's his maſter's bride,
And muſt in honour ſtand deny'd:
But though ſhe hears him thus refuſe,
Th' enamour'd fair her wiſh purſues:
Preſſes him cloſe when e'er alone,
Makes her increaſing paſſion known;
And every method ſtrives to take,
The purpoſe of his ſoul to ſhake.
He begs ſhe will her ſuit give o'er,
Determin'd now to hear no more;
And from her preſence will retire;
But ſhe, whom fiercer flames inſpire,
His mantle ſeiz'd, with tender cry,
Reſolving to ſucceed or die.
To what her furious love demands,
The virtuous youth abhorrent ſtands,
Breaks from her arms, and ſwift as wind
Departing, left his ſcarf behind.

Thus treated with contempt and ſcorn,
Her raging paſſions take a turn,
And what was headlong love ſo late,
Now diſappointed, turns to hate.
Aloud with all her might ſhe cries;
The wondering ſervants round her riſe;
She of her crime the youth accus'd,
Declares he preſs'd, and ſhe refus'd;
And ſhews the ſcarf. The weeping dame
To Potiphar reports the ſame,
When he at evening to her came.
The chief, not doubting of her truth,
To priſon ſends the Hebrew youth,
Who to the charge not once replies,
And there in cloſe confinement lies.
But while in durance he remain'd.
The keeper's love his virtue gain'd;
A generous friendſhip he expreſt,
And gave him charge of all the reſt.

While

While in the jail thus Joſeph lay,
Shut from the chearful eyes of day,
Of crimes accus'd the ſerjeants bring
Two of the ſervants of the king.
The frowns of majeſty now ſtrike
The butler and the cook alike
Into the dungeon: There they dream
What may their future lot proclaim.
Joſeph declares each dream's intent,
And as he tells them proves th' event.
The cook condemn'd, in ſcandal dies,
His former taſk the butler plies:
But when his outward fortunes mend,
His treacherous heart forgets his friend.

Twice had the circling year gone round,
And ſtill in priſon Joſeph's found:
When two ſtrange viſions of the night
At once the wondering king affright.
To his magicians ſoon he ſends,
And every learned man attends;

But all the tribes attend in vain,
For none the matter can explain.
The butler now confess'd his fault,
And soon to Pharaoh Joseph's brought,
To whom the monarch from his throne
Makes his mysterious visions known.
Methought on Nile's green banks I stood,
And saw ascending from the flood
Seven well-fed oxen, large to view,
Who cropt the herbage as it grew
In a fair pasture: Soon arose
Like number to my sight, and those
Hagged and lean graz'd up the field,
The worst that e'er mine eyes beheld;
Insatiate hunger stretch'd their jaws,
And in their wide voracious maws
The seven fat beasts they greedy take,
Which in their look no difference make;
For, press'd by hunger, still they roar,
And seem as empty as before.

I wak'd:

I wak'd: Then ſlept; and ſoon return
My viſions. In a field of corn
Methought I ſtood, and ſoon appears
A tall ſtrong ſtalk, with ſeven full ears;
Directly after, in mine eyes,
Seven thin and blaſted ſeem'd to riſe;
And while intent I wondering ſtood,
The wither'd ears devour'd the good.
Theſe were my dreams, the monarch ſaid,
As late I reſted on my bed;
And all the wiſe-men of my land
In puzzling confuſion ſtand,
Nor can their hidden meaning ſee:
That honour is reſerv'd for thee.—
Joſeph replies, It is not mine,
But God will thro' the darkneſs ſhine,
And peaceful anſwers ſhall be thine.
A while he paus'd; and then begun:
Your majeſty's two dreams are one;

The

The God of Glory from his throne
Now makes his great intentions known.
The ſeven full ears, and ſeven fat kine,
Declare it is his fix'd deſign
Seven years to come, with liberal hand
To ſhower vaſt plenty o'er the land.
To theſe, in courſe it is decreed,
Seven years of famine ſhall ſucceed:
The ſeven lean beaſts, and blaſted ears,
Predict thus much: And it appears
In all reſpects the wiſeſt way,
To make proviſion whilſt you may.
When yellow harveſts crown the field,
And heavy ſheaves by thouſands yield,
In rows the ſweaty reapers ſtand,
And wide profuſion fills the land,
Let ſome wife perſon be decreed
To keep in ſtore the precious need,
And to the years of famine give,
That all the land may eat and live.—

The

The wondering king in rapture cries,
Where ſhall I find a man ſo wiſe
As him on whom I fix mine eyes?
Who can ſuch myſteries underſtand,
And by his wiſdom ſave the land.
To thee the taſk I will aſſign;
And be the care of Egypt thine:
Thou next myſelf henceforth ſhall ſit,
My ſubjects ſhall to thee ſubmit;
Like Pharaoh thou ſhalt be obey'd;
Then go! and do as thou haſt ſaid:
I with my ſignet thee inveſt,
In princely garments be thou dreſt,
Ride in my chariot; and to thee
Shall wondering Egypt bow the knee.—
Exalted thus, the Hebrew youth,
With meekneſs, juſtice, goodneſs, truth,
Rides all the land of Egypt o'er,
And in each city lays up ſtore,

While

While the ſeven plenteous years abound,
Vaſt as the duſt that ſpreads the ground.
Still Pharaoh's firſt regard he gains,
And o'er the land of Egypt reigns:
The king a beauteous princeſs gives,
In regal ſtate young Joſeph lives;
And ere the ſeven full years were fled,
Two blooming ſons had bleſs'd his bed.
The years of ſcarcity ſucceed,
Pale famine reigns, and pinching need;
The corn is blaſted in the field,
And the fat lands no harveſt yield.
With liberal hand, now Joſeph gives;
By him the land of Egypt lives;
And diſtant nations with her ſhare:
For them he has enough to ſpare;
They come to buy, nor are deny'd,
But by his goodneſs ſtand ſupply'd.
In Canaan's land, where Iſrael dwelt,
The famine was ſeverely felt;

And

And Egypt finding ſuch ſupply,
The patriarch ſends his ſons to buy.
Joſeph was ruler o'er the land,
Before him his ten brethren ſtand,
And bow reſpectful to the ground,
But think they have no favour found.
He knew them well as on they came,
And calls to mind each former dream;
Treats them at firſt with rough replies,
And bluntly tells them they are ſpies.
In ſmootheſt ſtrain their anſwer runs.
They tell him they are one man's ſons,
Who dwelt at home in good repute,
And bread to eat their only ſuit:
Two other ſons, they mention, were
Allotted to their father's ſhare;
One is no more: To chear his days,
The other with the old man ſtays.
By this, ſays he, your truth I prove;
As Pharaoh lives, you ſhall not move,

But ſurely in our land remain,
Till I a full aſſurance gain.—
To priſon then, with ſtern command,
He orders them: But while they ſtand
Still in his preſence, they begin
To recollect their former ſin.
Chuſe one amongſt your train, he cries,
And ſend with ſpeed, if you be wiſe,
To bring your brother: When he's here,
Then will your honeſt views appear;
Till then in priſon you remain.—
Confuſion ſeiz'd the guilty train;
Nor knew they what to do or ſay:
But are confin'd without delay.
In priſon laid, now each proceeds
To call to mind his former deeds,
Which God in righteous judgment may
Send this affliction to repay.
Reuben with pungent grief ſurveys
The madneſs of his youthful days;

By

By headlong paſſion lately led
To violate his father's bed:
But kindneſs to his brother ſhewn,
Now fills his heart with joys unknown.
Simeon and Levi now proceed
To recollect each bloody deed
That ſtain'd their lives. Judah with pain
Remember'd how his ſons were ſlain,
For horrid and unnatural deeds,
And what misfortune thence proceeds;
Himſelf being taken the in ſnare
Of Tamar, the defrauded fair,
Wife to his ſons; who lone remain'd,
Whom in a harlot's dreſs he gain'd,
And his own line with inceſt ſtain'd.
Such were their thoughts; but ſharper ſtings
Their preſent ſituation brings,
And makes their injur'd brother riſe
In all his beauty to their eyes:

His every virtue they behold;
But his beſeeching looks when ſold,
Sting them beyond all patience. Now,
Ye cruel youths, you to him bow;
Now in the pit you take your turn,
And juſtly your paſt rancour mourn;
Nor would the thought relieve your care,
Knew ye whoſe priſoners you are.

When the third morn's aſcending ray
All Egypt chear'd with infant day,
The chief aſcends his regal ſeat,
The kindred priſoners on him wait:
Perhaps your friends at home, he cry'd,
Expect ere now to be ſupply'd,
And while ye prove your upright view,
May want the corn for which ye ſue;
To theſe I no diſtreſs would give;
Then take them food, and let them live:
One of your number I ſhall bind,
To prove you he ſhall ſtay behind;

Laden

Laden with corn, the reſt I ſend,
And on your promiſe will depend,
To bring your brother. Truth demands
This one ſmall tribute at your hands;
And when your juſt deſert I find,
My favour ſhall not lag behind.—
They all conſent; Simeon he takes,
And in their ſight a priſoner makes;
They ſee him bound, and to their thought
By this afreſh is Joſeph brought.
Juſt thus was once poor Joſeph bound,
And no compaſſion could be found
In his own brethren; Judah cries,
While tears ran ſtreaming from his eyes.—
Did not I warn you of the deed?
Yet your blind fury would proceed;
But riſing vengeance now demands
A brother's blood at all your hands;
Reuben reply'd.—Little they thought
That Joſeph all their meaning caught;

For

For he th' Egyptian language ſpake:
But ſuch impreſſion on him make
The words he heard, he muſt depart
To vent the fulneſs of his heart,
And weep alone. Not long his ſtay
Treats them with coldneſs or delay;
Laden with corn by his command,
They journey to their native land:
Nor know they yet that every ſack
Brings its own purchaſe-money back.
In ſafety they at home arrive,
And to their aged father give
A full relation how the man,
Lord of the land, to chide began,
Treated them all as treacherous ſpies;
And having learnt from their replies
That they a brother had at home,
Inſiſted that he there ſhould come;
That hence true men they might be found,
And as an hoſtage Simeon bound.

With

With tears faſt ſtreaming from his eyes,
The good old patriarch thus replies:
Alas! my ſons, you all conſpire
To load with grief your aged ſire;
Your brother Joſeph's dead you know;
Now Benjamin you ſay muſt go;
Simeon is not: Ah! ſoon ſhall I,
Bereaved of my children, die;
And my grey hairs, as you behave,
You'll bring with ſorrow to the grave.—
With ſpeed they then their ſacks unbind,
And wondering there their money find;
Then gazing at each other ſtand,
And fear the lord of Egypt's land
A quarrel with them ſeeks to make,
And will unfair advantage take.
Still famine rages in the land,
And Iſrael's houſhold ſoon demand
A freſh ſupply. The hoary chief,
With ſorrow worn, and ceaſeleſs grief,

Requires

Requires his ſons to go and buy,
To which his firſt-born makes reply,
Our ſuit will no acceptance find,
If Benjamin be left behind:
Let not our father's heart be ſad,
But to my care reſign the lad,
Whom if I bring not here again,
Let my two ſons for him be ſlain.—
Judah rejoins, The taſk be mine,
Or with my brother let me join:
The lord of Egypt ſtrongly preſt
For Benjamin amongſt the reſt:
I'll bring him ſafe to Canaan's land;
Thou ſhalt require him at my hand,
And if I anſwer not the claim,
Let me for ever bear the blame.—
The ſire, with ſorrow in his eyes,
Thus urg'd, conſents, and ſoon replies,
Then take a preſent to the lord,
Of what our land may yet afford;

Take

Take double money in your hand,
And pay the ruler's full demand.
My Benjamin ſhall with you go,
Since the ſtern chief will have it ſo;
And on my God my hope relies,
To give you favour in his eyes,
That all my ſons he may reſtore,
And not miſtruſt or chide you more.
With ſpeed departs the kindred train,
And ſafe the land of Egypt gain.
Before great Joſeph ſoon they ſtand,
Who views with joy the friendly band,
And Benjamin amongſt the reſt;
For them he bids prepare a feaſt,
And ſends them to his palace. There,
While in confuſion they appear,
He Simeon amongſt them ſends,
And in ſhort time himſelf attends.
In a rich room of ſtate they dine,
And Joſeph's eyes with tranſport ſhine:

Fain would the fulneſs of his heart
Reveal himſelf before they part;
But for his youngeſt brother's ſake,
One trial he reſolves to make
If ſtill their thoughts on rancour run,
And cannot bear a favourite ſon.
His countenance he cannot keep,
But muſt retire a while to weep:
He then gives orders to his train
To fill their ſacks with choiceſt grain;
Which to each youth belong'd to learn,
The money in their bags return;
And in the youngeſt's ſack to hide
His ſilver cup. Thus well ſupply'd,
The brethren ſoon with joy depart;
But what emotions heav'd each heart,
When they a band of horſemen view'd,
And quickly found themſelves purſu'd:
A ſurly chief the tribe arraigns,
And ſoon his maſter's loſs explains.

They

They plead their innocence, and cry,
The man on whom 'tis found ſhall die.
To ſearch the officer goes round,
On Benjamin the cup is found:
A ſudden horror ſhakes the band,
Aghaſt a while they trembling ſtand,
Then rend their garments, tear their hair,
And in confuſion back repair.
Joſeph reproves: Confounded, they
Not one word in excuſe can ſay;
But willingly would each be led
To ſuffer in his brother's ſtead.
Not ſo, the frowning chief replies,
With us the guilty only dies;
With all the reſt no fault I find:
Then go; but he muſt ſtay behind.—
Judah draws nigh the ruler's ſeat,
And takes occaſion to relate
Each tender circumſtance apart,
That binds to his old parent's heart

This darling ſon: And, with deſire
To ſave the anguiſh of his ſire,
Begs that himſelf condemn'd may be,
To ſet his youngeſt brother free.
As Joſeph hears the tender tale,
The force of nature will prevail;
He bids his ſervants all depart,
And with emotions in his heart
Beyond expreſſion, and with eyes
That ſhine with tenderneſs, he cries,
Brother, no more! it all is right:
No longer will I take delight
To vex your ſouls: In me behold
Joſeph your brother, whom ye ſold.—
Aſtoniſh'd ſtand the wondering train,
Abaſh'd and ſilent they remain;
A flood of tenderneſs o'erflows
Good Joſeph's heart: At once he goes
To Benjamin; he hugs the boy
Cloſe to his breaſt, with tender joy.

Each

Each heart with ſoft emotion burns;
On all their necks he weeps by turns.
Grieve not, my brethren, at the deed
From which ſuch great events proceed,
Then cries the chief: JEHOVAH praiſe!
How wiſe! how juſt are all his ways!
He ſent me here with tender care,
Food for a nation to prepare:
Still will the field no harveſt find,
Five years of famine lie behind;
And GOD hath ſent me to this place
To work deliverance for our race.
Then go with ſpeed to whence ye came,
GOD's boundleſs goodneſs there proclaim;
And let my father underſtand
That I am ruler of the land.
To Egypt bring him and his race;
I'll fix them in a pleaſant place:
Goſhen's rich paſtures I provide,
And by my care you'll ſtand ſupply'd

With

With every good. Behold me well;
And to your joyful father tell
That Joſeph lives.—The wondering train
Their growing joy can ſcarce contain,
Glad to relieve their father's care;
And for the journey all prepare.
To each a ſuit of rich array
Joſeph beſtows: Food for the way
His care provides. Egyptian horſe,
With a ſufficient warlike force
To guard them ſafe through all the land,
And carriages, the king's command
Engages on the train to wait,
And bring them back in regal ſtate.
Ten ſturdy mules, well laden, bear
Whatever is in Egypt rare,
Which Joſeph to his father ſends;
And on his God the chief depends
To guard from dangers in the road,
And bring him ſafe to his abode.

From

From Egypt then departs the band,
Which ſoon arrives at Canaan's land.
Iſrael with joy beholds his ſons,
And gladneſs through th' aſſembly runs,
While they the wonderous tale relate,
Of Joſeph and his princely ſtate.
Slowly the fainting ſire receives
The ſtrange relation: But believes
When he beholds the warlike train
Of horſe and chariots on the plain,
And ſees the carriages. He cries,
With gladneſs ſparkling in his eyes,
It is enough, my Joſeph lives,
More than I aſk JEHOVAH gives;
Joy warms my aged heart, and I
Will go and ſee him ere I die.—
The bluſhing morn in glory roſe,
With his vaſt train the patriarch goes;
Near ſeventy ſouls his houſe contains;
They take their way for Egypt's plains.

To

To Beerſheba they ſoon remove,
And ſacrifice in Abraham's grove:
They ſee the ſacred altar blaze,
And loud reſound their prayers and praiſe.
The God of Iſaac here appear'd,
His awful voice good Iſrael heard,
While through the night his glory ſhone,
Which thus his heavenly will made known:
Jacob, proceed, I am thy God!
By thee ſhall Egypt's plains be trod;
From thee a mighty nation riſe;
And Joſeph there ſhall cloſe thine eyes.—
Encourag'd thus, the hoary chief
Now bids farewell to every grief;
And journeys on without delay:
At length they Egypt's towers ſurvey.
Where Goſhen's verdant paſtures ſmile,
Well water'd by o'erflowing Nile,
Judah advances by deſire,
And Joſeph comes to meet his ſire:

A blazing

A blazing chariot ſhews his ſtate,
And warrior guards around him wait.
The good old patriarch ſees his ſon,
And tender tears in rivers run;
In cloſe embrace he holds his boy,
And paſt all utterance is his joy.
At length the power of ſpeech he found:
Now are my utmoſt wiſhes crown'd,
Since Joſeph lives thus glorious, I
Have ſeen enough, and let me die.

Soon to the monarch's ear the fame
Of Iſrael's arrival came;
To honour him he gives command,
And ſets before him all his land.
The flowery paſtures and the plains
Of Rameſes, his choice retains;
And his white flocks o'erſpread the ſhore
Where Nile's reſounding ſurges roar.

Still o'er the land pale famine reigns,
Joseph his father's house sustains;
Canaan and Egypt's gold he gains;
And when their riches all are fled,
Th' Egyptians sell their land for bread.

Full seventeen years in Egypt's plains
The good old patriarch remains,
When all the powers of nature bend;
And illness speaks him near his end.
Now his two sons good Joseph brought,
And his last blessing for them sought.
The sire consents, but cross'd his hands,
For in his view young Ephraim stands
Before Manasseh. Soon appear
The sons of Israel, when they hear
That on the verge of life he lies:
He blesses them, and peaceful dies.
But ere the chief resign'd his breath,
And sunk into the arms of death,

To

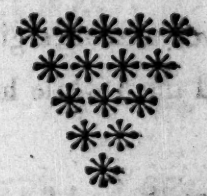
To all his ſons ſtrict charge he gave
To bury him in Abraham's grave,
Where their great anceſtors remain,
In Canaan's land, near Mamre's plain.
Soon as he ſaw the ſpirit fled,
Joſeph with tears bedew'd the dead;
Kiſs'd the dear corps; then gave command
To the phyſicians of the land,
And Iſrael they embalm with care,
As the Egyptian monarchs are.
Full ſeventy days are then decreed
To mourning; when they ſoon proceed
A ſumptuous funeral to make,
And to the land of Canaan take
The ſacred corps. In mournful gloom
Slowly proceeding to the tomb,
Egyptian chariots now are led,
And a vaſt train attends the dead.
In Canaan's land ſeven days they mourn,
Their charge depoſit, and return.

When pious Israel's head was laid
In the cold grave, the brethren said,
Now our good father is no more,
Perhaps our brother's love is o'er;
He might forgive us for his sake,
But now a full revenge may take.
They then submissive send, with speed,
And beg he will forgive the deed,
Such was their father's last request.
The chief with tears his brethren blest;
Confirms his love; assurance gives
He will befriend them while he lives.

Great in the earth, and far renown'd,
With Egypt's every honour crown'd,
Now Joseph liv'd; and saw their race
O'erspread the land with vast increase.
He, ere he dy'd, declar'd his sense
That God would surely take them thence:

And

And gave in charge that they, in love,
From Egypt ſhould his bones remove.
Then like a ſheaf of corn that lies
In harveſt gather'd, peaceful dies.



THE

HISTORY

OF THE

HOLY BIBLE.

BOOK III.

CONTAINING

Death of Joseph. The Setting up the Tabernacle in the Wilderness.

III. CONTAINING

The Transactions of about 66 Years.

THE

HISTORY

OF THE

HOLY BIBLE.

BOOK III.

FROM THE

Death of Joseph, to the Setting up the Tabernacle in the Wilderness:

CONTAINING

The Transactions of about 360 Years.

HISTORY THE FIRST.

The Israelites Oppression, and cruel Bondage in Egypt.

Exodus, ch. i.

THE sons of Israel all were dead,
And Goshen's land their race o'erspread;
Two generations pass'd away,
And still their tribes in Egypt stay:
Labour and toil were now their lot;
And Joseph and his deeds forgot.
Their strong, laborious, hardy race,
O'erspread the land with vast increase;
So great in numbers, and in might,
The king grows envious at the sight;
And takes all methods to oppress,
To burden, and to make them less.
To every servile task assign'd,
They labour with a patient mind.
Prodigious toil their strength supplies,
And mighty works in Egypt rise:

The vaſt unwieldy pyramid
Hides in the clouds its ſtately head;
Cities, which ſpacious walls ſurround,
Are built; and towers and ſpires abound.
The rigorous king, with ſtern command,
Exacts the labour at their hand;
And hard oppreſſion all their days
His iron hand upon them lays.

The monarch ſtrives without ſucceſs
To weaken, or to make them leſs:
For, what in ſtates we ſeldom know,
The more oppreſs'd, the more they grow.
Determin'd ſtill to gain his ends,
To foul and impious deeds he bends,
And for the Hebrew midwives ſends:
To theſe his cruel orders run,
That when each dame had born a ſon,
By private means its death to give;
But let the female children live.

The

The midwives, as the LORD they fear,
The cruel charge with horror hear:
GOD's holy laws they bear in mind,
Nor dare perform the task assign'd.
In rage the disappointed king,
Resolving to perform the thing
He had decreed, now gives command
To all the people of the land,
That if an Hebrew boy be found,
In Nile's deep current he be drown'd.

HISTORY THE SECOND.

The Birth of Moses: His preservation by Pharaoh's Daughter; and Education at the Egyptian Court.

Exodus, ch. ii.

WHILE thus the monarch's stern command
In dreadful guilt involv'd the land,
A son was born to Amram. He
From Levi second in degree

Descended. Every beauty smil'd
On the fond mother, in her child;
Nor could her tender heart proceed
To the unjust and cruel deed
The king requir'd. Three months were run
While the fond mother hid her son
From Pharaoh's officers: And now
Her quick invention labours how
To save him still: The babe she laid
In a small ark, of rushes made,
And daub'd with pitch; then soon convey'd
Amongst the flags that skirt the side,
And fringe the margin of the tide
Where roars the Nile. Thus forc'd to part
With the dear darling of her heart,
The mother her young daughter sent
To stand aloof, and wait th' event.
To bathe her in the sacred flood
By Egypt worshipp'd for a god,

The

The princeſs came: The ark ſhe ſpies,
And ſends her maids to fetch the prize.
Soft pity touch'd her tender breaſt,
And by th' affecting ſcene impreſt
With kind compaſſion, all her heart
Takes the poor helpleſs infant's part:
With ſofteſt looks her eyes ſurvey
The babe, as weeping loud he lay:
How hard the edict of the ſtate,
Which dooms to ſuch untimely fate
The Hebrew children; but, my dear,
Thy life ſhall be the princeſs' care;
She cry'd:—When to the royal maid
His ſiſter came, and thus ſhe ſaid:
Great princeſs! if thy goodneſs give
The lovely infant leave to live,
I ſoon an Hebrew nurſe can find,
To whom the charge may be aſſign'd.—
Then go; the royal dame replies:—
Joy ſparkled in the ſiſter's eyes;

Swift

Swift as the winds ſhe croſs'd the plain,
And quickly join'd the noble train,
Bringing her mother. To her ſpake
The princeſs thus: This infant take,
And nurſe: I will thy wages give;
Lovely the babe, and he ſhall live.—
With fluttering heart, the anxious dame
To meet the gay aſſembly came:
But now with raptur'd mind ſhe ſmil'd,
And on her boſom laid the child;
While all her ſpirits overflow
With joys which none but mothers know.
Under her care young Moſes grew
In ſtature, ſtrength and beauty too:
And when the nurſe no more he needs,
To Pharaoh's palace ſhe proceeds
With her fair charge; and every eye
With wonder fixes on the boy:
Pharaoh receives him on his throne,
Adopts him for his daughter's ſon;

In

In the king's palace he remain'd,
Amongst the nobles of the land;
To all th' Egyptian learning bred,
And like a monarch cloath'd and fed.

HISTORY THE THIRD.

Moses, with Trouble and Resentment, beholds the Affliction of his People: He Kills an Egyptian in their Defence; in Consequence of which, he is obliged to Depart from Egypt. He goes to Midian; is Received by the Prince of the Country; and Marries his Daughter.

Exodus, ch. ii.

FOR wisdom, and for strength renown'd,
With military honours crown'd,
Invested with the first command,
Esteem'd and prais'd by all the land,
Moses in Pharaoh's court remain'd
Till he his fortieth year had gain'd:

But

But all the ſplendor of the throne
To him with fading luſtre ſhone;
For his ſad anxious thoughts he turns
To where his injur'd nation mourns;
Whoſe cruel and oppreſſive lot
Can ne'er one moment be forgot.
Amongſt them often he repairs,
To ſoften and relieve their cares;
And as they in hard bondage groan,
He makes th' affecting caſe his own.
There as he walks, by chance he ſpies
A fierce Egyptian lord, that plies
With cruel ſtripes an Hebrew ſlave,
To whom a rigorous taſk he gave,
Beyond his ſtrength. Reſentment roſe
In Moſes' breaſt: He boldly goes,
Returns the uſage with his ſword,
And lays in duſt the haughty lord.
When next he came a quarrel roſe,
And ſoon encreas'd from words to blows,

Amongſt

Amongſt the Hebrews. This the chief
Sees with concern and growing grief,
And gently to reprove proceeds:
But idly vaunting in his deeds,
The man that did his neighbour wrong,
Thus to retort indulg'd his tongue:
Already we have ample ſtore
Of maſters, and deſire no more;
Except it be your lordly will
For ſuch a ſmall offence to kill;
As yeſterday th' Egyptian bled.—
When Moſes heard theſe words, he fled!
And not long after underſtands
That Pharaoh's wrath his life demands.
Croſſing the Nile without delay,
He thro' the deſert * takes his way,
And Midian gains. In rural ſtate
The monarch dwelt obſcurely great;

* Of Arabia.

Both priest and king. A virgin train
Of seven fair daughters bless'd his reign:
They all domestic business share,
And make the bleating flocks their care.
While burning noon her power display'd,
They sat and watch'd them in the shade;
But when the cooler evening came,
With tender care each beauteous dame
Conducts them to the fountain's brink,
And gives the chrystal stream to drink.
They water thus their fleecy pride,
But in their business are annoy'd
By neighbouring shepherds. Each rough clown
From the adjacent hills comes down;
They make the virgins stand in awe,
And seize the water as they draw.
Moses th' unequal strife survey'd,
Nor to relieve the fair delay'd:
The idle clowns with blows he drives;
Clear water to their flocks he gives:

And

And while the day's bright ſplendours burn,
The virgins to their ſire return.
How is it ye ſo ſoon have done?
The careful chief's enquiry run.—
A brave Egyptian youth, they ſay,
Hath nobly ſtood our friend to day:
The ill-bred ſwains he did not ſpare,
And water'd all our fleecy care.—
Why have ye left the youth behind,
Reply'd the ſire.—Swift as the wind
Fair Zepporah, the eldeſt, ran,
And to her father brought the man.
With wonder he the youth ſurvey'd,
The youth with love beheld the maid,
And in the family he ſtaid.
The monarch, to reward his care,
Gives to his arms the willing fair:
And here he dwelt, obſcure, unknown,
Till God from his eternal throne,

As in his purpose he proceeds,
Soon calls him out to nobler deeds.

HISTORY THE FOURTH.

The Burning Bush.

Exodus, ch. iii.

TWICE twenty years in Midian's plains,
Amidst surrounding shades, remains
The son of Amram, now decreed
Jethro his father's flock to feed.
The fleecy charge with care he fed,
And far into the desert led:
They graze on Horeb's shaggy sides,
Whose lofty head the clouds divides.
As here the hero watch'd, he sees,
Amongst the brambles and the trees,
A bush wrapp'd in surrounding flame,
Which quickly might consume the same;

But

Engraved for Fellows's History of the Bible.

Moses at the Burning Bush.

But ſtronger, brighter fires ariſe,
And ſtill it blazes to the ſkies.
To the ſtrange ſight the ſhepherd turn'd;
And while the beamy bramble burn'd
An awful voice immediate broke,
And thus the God of Iſrael ſpoke:
Moſes, too near thou muſt not draw;
With fear approach, and reverend awe;
The place is holy: Looſe thy ſhoes,
Nor to perform my will refuſe:
The God of Abraham and his race,
Whoſe boundleſs preſence fills all ſpace,
Now calls upon thee.—Moſes heard,
And hid his face; for much he fear'd
To look on God: When brighter ſhin'd
The Heavenly Power, and thus rejoin'd.
I have beheld from heaven's high throne,
The bondage under which now groan
My choſen people; and their cry
Under oppreſſion, melts the ſky

To

To tender pity. I, their God,
Descending from my bright abode,
Determine to redress their wrongs;
And now to thee the task belongs.
Before great Pharaoh thou shalt stand,
And in my name my sons demand.—
To this the shepherd made reply,
For this great service, who am I?—
The God returns; My heavenly will
The meanest instruments fulfil:
And unto thee it is decreed
That thou shalt bring my chosen seed
From Egypt's chains. Then quickly go
Gather the tribes, and let them know
The God of Israel hath appear'd,
And will by Egypt be rever'd.
For Pharaoh will, with iron hand,
The freedom of my sons withstand;
But I with plagues will smite his land:

When

When he my mighty power ſhall know,
And will be glad to let them go:
The joyful tribes then ſurely will
Adore me on this holy hill.
Nor empty ſhall your race depart,
For I will for you melt the heart
Of Egypt's daughters, who ſhall lend,
As to their intimate or friend,
Silver or gold, or rich attire,
Or whatſoe'er your hearts deſire.—
Moſes reply'd with ſhivering fear,
Perhaps the people will not hear;
But as a fool I may be jeer'd,
When I declare that God appear'd.—
Caſt down thy ſtaff, the Lord replies:—
Moſes obeys: Not long it lies,
But a huge ſerpent at him flies.
Fear not, but ſeize the tail; then ſaid
The Heavenly Viſion.—He obey'd,
And in his hand his ſtaff ſurvey'd.

To

To them this wonder thou ſhalt give,
Which may induce them to believe,
Then adds the LORD. Nor this alone;
But that the power of GOD be known,
Into thy boſom thruſt thy hand—
Moſes obeys the high command;
Then draws it out, and to his ſight
It leprous ſeem'd, all ſnowy white:
But when his hand he back return'd;
The dire diſeaſe no more he mourn'd.
If both theſe wonders prove in vain,
(The LORD rejoin'd) belief to gain,
Where roars the Nile thou then ſhalt ſtand
And pour clear water on the land;
The water there ſhall turn to gore,
Immediate reddening on the ſhore.—
Ah, Mighty GOD! the hero cries,
To one more proper turn thine eyes,
My lips with faltering accents ſpeak,
And the ſlow ſounds unfiniſh'd break.—

Have

Have not I form'd the human voice?
And as on thee I fix my choice
To ſpeak to Pharaoh, cannot I
Thy ſtammering tongue with ſtrength ſupply?
Reply'd the LORD. Then boldly go,
And my aſſiſtance thou ſhalt know:
But if thou ſtill reluctant ſtand,
Thy brother Aaron, whoſe command
Of language far ſurpaſſes thine,
In this important taſk I join;
And by my powerful impulſe brought,
To the great work he comes unſought.—
The humble ſwain no more replies,
And inſtantly his brother ſpies
Coming to meet him up the hill;
To him he tells JEHOVAH's will.
At the bright viſion ſeen ſo late,
They both rejoice, that the low ſtate
Of Iſrael melts the pitying ſkies,
And that their GOD will make them riſe.

HISTORY THE FIFTH.

Moses and Aaron's first Message to Pharaoh.

Exodus, ch. v. vi.

MOSES reviews the high command,
Nor can he now reluctant stand;
And both the pious brothers join
To bring about the great design.
A kind dismission Moses gains
From Jethro; and for Egypt's plains
His wife and children with him came.
But wearied soon, the tender dame
The hardships of the journey mourns,
And to her father's house returns.

And now by GOD's supreme command,
With pious care the brothers stand
Amongst the elders of their race,
And shew their GOD's intended grace,
In their deliverance. What the LORD
Had said to Moses, word by word

They

They to the liſtening tribes declare;
And ſhew the ſigns. With holy fear,
And with believing love and joy,
They bow to GOD who rules the ſky.

Then ſoon before the haughty king,
A band ſelect of elders bring
The noble brothers: At the throne
They their commiſſion thus make known:
The Hebrews GOD, great prince, demands
A ſhort reſpite for all their bands
From daily labour, while we raiſe
Our grateful hearts in prayer and praiſe,
And make his holy altar blaze,
Far in the deſert; there unite,
And all partake the ſacred rite.—
Who is the LORD? the king replies,
With anger flaſhing from his eyes;
He ſtands unknown in Egypt's land,
And I regard not his command.

The Apis ox * is honoured here,
And dog Anubis † we revere;
But of your God I nothing know,
Nor will I let the people go.
Moses and Aaron, you I blame,
From whom this idle message came,
To stop the work of thousands. Hence,
Ye idle slaves! for no pretence
Shall let your labour.—Then a band
Of officers, by his command,
Drove out the elders from the throne;
And Pharaoh his design made known,
That fuel now should be deny'd,
Which heretofore the king supply'd;
But yet their lords, with rigorous hand,
Should the same tale of bricks demand.

In

* The Apis was a live ox, or bull, which was worshipped by the Egyptians at Memphis; and honoured after his death with a general mourning, and magnificent funeral.

† The Anubis was an Egyptian idol, in the shape of a dog, or a live dog, which they worshipped.

In vain they plead, in vain their cries,
The rigorous king their ſuit denies;
And none their hardſhip can prevent,
Tho' ſurly taſk-maſters relent.

In ſadneſs ſoon the brothers leave
The royal preſence. Much they grieve
That they have found ſuch ill ſucceſs,
And cannot gain the leaſt redreſs:
When their ſad brethren round them throng,
And ſharply chide them for the wrong
Which their miſtaken love hath wrought,
And double hardſhips on them brought.

Moſes complains before the LORD,
Who ſoon confirms his former word,
And lets his grieving ſervants know
That Iſrael's tribes ſhall ſurely go:
For unto Abraham and his ſeed
The land of Canaan is decreed;
Which GOD will ſoon their portion make,
And all his ſons from Egypt take.

For

For tho' the raging king withſtand,
He now in wrath will ſmite the land,
And ſhake the haughty monarch's throne,
Who then will wiſh them to be gone.

HISTORY THE SIXTH.

The ten Plagues of Egypt.

Exodus, ch. vii. viii. ix. x. xi.

AND now again, by GOD's command,
Moſes and Aaron boldly ſtand
Before the monarch's regal ſeat,
And in JEHOVAH's name repeat
Their former claim. The potent rod,
Which late diſplay'd the power of GOD,
Aaron caſt down in open view,
Which ſoon a monſtrous ſerpent grew:
His horrid length he roll'd along;
The king with all his noble throng

Admiring

Admiring ſtood; and then command
The old magicians of the land,
With their inchanting powers to try
If with this wonder they can vie.
Encourag'd thus, the hoary train
Caſt down their rods; and on the plain
Each to a ſhining ſerpent turn'd,
And with terrific fierceneſs burn'd:
But Aaron's ſerpent rear'd his creſt,
And in a moment gorg'd the reſt.
The harden'd king, with impious thought,
Concludes the whole by magic wrought;
And, ſwell'd with pride, no longer fears,
But every threat regardleſs hears.

No longer now the God forbears;
Vaſt ſtores of vengeance he prepares;
And when the bluſhing morning roſe,
By his command his ſervant goes
To meet the king in all his pride;
And ſtanding by the river ſide
He ſmites the ſtream: The rolling tide

Immediate reddens as they ſtood,
Into a mighty ſea of blood.
Seven days throughout th' Egyptian land
In all her ſtreams the blood remain'd;
And then, at the command of God,
Aaron ſtretch'd out the holy rod
O'er the red Nile, and ſoon appear
Vaſt ſwarms of frogs, which, void of fear,
Crawl o'er the land, the houſes fill,
Nor leſſen, tho' a nation kill.
Surrounded by the croaking crowd,
The haughty monarch ſtorms aloud:
But ſoon relents, and ſues for grace;
Yet greater hardneſs gains a place
In his proud heart, when morning light
Removes the plague, and gives reſpite.
And now Jehovah gives command
With ſwarms of lice to curſe the land;
Which riſe ſpontaneous all around,
As ſoon as Aaron ſmites the ground:

In

In vain to ſhun them cities ſtrive,
For all the duſt is ſeen alive.
With rage the tyrant rolls his eyes,
And all the force of magic tries:
But now the black myſterious train
To every demon ſeeks in vain;
No more they ſtrive with Aaron's rod,
But are compell'd to own the God;
And urge the monarch to ſubmit,
Who ſwells with pride and fierceneſs yet.
  But quickly dark'ning all the ſkies,
Deſcends a dreadful ſwarm of flies
Directly on the impious land
Which dares Jehovah's power withſtand.
Continual buzzing o'er the plains,
To man or beaſt no reſt remains:
But Goſhen's land, where Jſrael dwelt,
No irkſome lice, nor inſects felt.
  With two tormenting plagues diſtreſs'd,
The monarch begs to be releas'd;

And ſeems to favour the demand
On which the worthy brothers ſtand.
Moſes intreats; the flies depart;
But hardneſs binds the tyrants heart,
Who views the chiefs with ſcornful eye,
And ſtill refuſes to comply.

Now Jſrael's God, once more deny'd,
Prepares to tuch the tyrant's pride.
For the war-horſe the Egyptian ground
Was over all the world renown'd,
And o'er her land the generous breed
In the fat paſture ſporting feed.
But thro' their blood infection thrills;
And murrain all the cattle kills.
Each on the ground in anguiſh lies,
Drops down his head, and fainting dies.
Camels and aſſes, ſheep and kine,
In one promiſcuous ruin join;
While Goſhen's land untouch'd remains,
And cattle ſport on all her plains.

In

In ſtorming rage the king appears,
And of the great diſtinction hears;
But ſtupid ſtill, reluctant ſtands,
To what the Hebrews' God demands.
And now the tyrant to provoke,
JEHOVAH aims a nearer ſtroke:
When Amram's ſons, by him injoin'd,
Sprinkle dry aſhes in the wind;
Thro' Egypt the infection runs,
And dreadful boils diſtreſs her ſons.
The king and the magicians rave,
Nor can their gods or demon's ſave:
But with a heart as marble hard,
The ſtupid monarch ſtands prepar'd
Still to oppoſe JEHOVAH's claim,
Often preſented in his name.
Now bright and clear the morn appear'd,
And ſacred light all Egypt chear'd:
But ere the ſhining ſource of day
From the meridian pour'd his ray,

In clouds conceal'd from mortal eyes
A mighty tempeſt brooding lies;
When ſudden burſting from on high
The roaring thunder ſhakes the ſky;
The flaſhing lightnings blaze around,
And gathering run along the ground.
The roaring ſtorm impetuous blows,
And ſmites the nation as it goes:
Heavy and hard the rattling hail,
Makes every eye and heart to fail;
Mingled with fire, it gives the wound,
And with vaſt force tears up the ground:
Both man and beaſt promiſcuous die;
All the green fields in ruin lie;
Smit is the waving foreſt's crown,
The branches craſh, the leaves come down:
But Goſhen, where God's people dwelt,
No driving ſtorms, nor terrors felt.
The atheiſt wretch that heaven defies,
Oft trembles when the lightning flies

And

And thunder roars. Thus Egypt's king
The flaſhing fires and thunders bring
To cool reflection. In a fright,
He promiſes to give reſpite
To Iſrael's tribes; and begs with ſpeed
That Amram's ſons will intercede.
Then to his God great Moſes goes,
And ſoon the ſtorm no longer blows:
The thunders ceaſe, the tempeſt flies,
And in pure azure ſmile the ſkies.
But when the ſtupid monarch ſaw
The terrors of the ſtorm withdraw,
No longer his diſtreſs remains,
Still faſt he holds the Hebrew's chains,
And in his land by force detains.
The brothers plead. With ſullen pride
They by the monarch are deny'd.
They urge, that God will ſoon command
Vaſt ſwarms of locuſts on the land,
To eat the herbs that ſtill remain'd.

The

The courtiers loudly urge it fit
That Pharaoh ſhould at length ſubmit:
For by her monarch's ſtupid pride
Already Egypt is deſtroy'd.
The men at length may licence gain;
The king the children will detain.
Then by the great command of God,
Moſes lifts up his mighty rod;
And ſoon an eaſtern wind aroſe,
Which thro' the night unceaſing blows,
And at the morn's aſcending ray,
Heavy in clouds brought on the day:
The clouds were locuſts; and they riſe
On high; and blackening all the ſkies,
Then low deſcending, all around
Unload the burden on the ground;
Such mighty ſwarms it ſcarce contains;
In heaps they cover all the plains,
And eat up all before them. Seen
In Egypt now is nothing green.

In

In haſte the Memphian king implor'd
Moſes once more to ſeek the LORD.
Moſes conſents; and at his cry
The weſtern winds immediate fly,
Which took the locuſts far away,
And whelm'd them in the neighbouring ſea.
But when the ſtorm was over blown,
The monarch's heart was hard as ſtone.

Then Moſes lifts his rod on high,
And points it upward to the ſky
At great JEHOVAH's high command,
And darkneſs hovers o'er the land:
Thick, cloſe and heavy it remains,
And covers all the Egyptian plains.
Throughout the land appears no light,
But black and horrid hangs the night.
Three times the chariot of the day
Roll'd high along the azure way,
While wrapp'd in ſhade all Egypt lies,
Heaven's ſplendours blotted from the ſkies.

Pharaoh

Pharaoh once more to Moſes ſent,
And ſeem'd his error to lament:
Nor long his madneſs he deplor'd,
Ere ſacred light the day reſtor'd.
No longer then the monarch mourn'd;
But his ſtupidity return'd.
Inſulting, inſolent and proud,
With riſing rage he ſtorm'd aloud;
And threatened death ſhould Moſes dare
Once more before him to appear.
And now JEHOVAH ſtands prepar'd
To make his holy name rever'd;
And aims a ſtroke to ſhake the land,
That Pharaoh ſhall no more withſtand.
Thus he declares his ſovereign will,
Which the attentive tribes fulfil:
In every houſe throughout your coaſt,
So favoured by the LORD of Hoſt,
To me be a fat lamb decreed,
And the fourth evening let him bleed.

Spill

Spill not the blood upon the ground
Till you have ſprinkled all around
Your houſes' door-poſts: Then in haſte
Let all your tribes prepare the feaſt.
Eat up the whole the lamb contains;
Take heed no part of it remains!
Diſpatch the buſineſs out of hand,
And for your journey ready ſtand:
For in the darkneſs of the night
I will the land of Egypt ſmite;
And when I ſee the blood appear,
Health ſhall remain, and ſafety there.
But Egypt's firſt-born ſons, and all
Her puny gods ſhall ſurely fall:
And frighted Pharaoh ſhall command
You all in haſte to leave his land.

When the fourth evening clos'd the day,
The great command the tribes obey;

God's paſſ-over * they all prepare,
And in the holy banquet ſhare:
A general gladneſs crown'd the night,
While they partook the ſocial rite.
But ſoon as midnight gain'd the ſky,
Thro' Egypt ran a dreadful cry;
Born on the breeze, the doleful ſound
Shakes the affrighted nation round;
From every houſe loud ſhrieks ariſe,
In every houſe the firſt-born dies.
All in confuſion and affright
Sad Pharaoh riſes in the night;
For, from the dungeon to the throne,
All Egypt ſent a general groan.
And now the haughty monarch bends:
He for the ſons of Amram ſends,

And

* A great feaſt of the Jews, ordained by the LORD to be kept on the fourteenth day of the firſt month, throughout all their generations, in remembrance of their departure from Egypt.

And urges them without delay
To take their all, and haſte away.
All the Egyptians urge their flight
Before returning morning light;
For ſhould they in the land remain,
Perhaps ere then we all are ſlain.
Away in haſte the tribes they ſend;
What they require they gladly lend;
And haſty bundling in their clothes
Their bread unbak'd, the nation goes.

Thus all the tribes of Iſrael gain
A glad releaſe from Egypt's chain.
Six hundred thouſand able men,
Beſide their wives and children, then
Departed from the impious coaſt;
Their Leader was the LORD of Hoſt:
And, fond of freedom, boldly they
Toward the deſert took their way.

HISTORY THE SEVENTH.

GOD divides the Sea, and the Israelites pass over on dry Land; which the Egyptians essaying to do, are Drowned.

Exodus, ch. xiii. xiv. xv.

FROM Pharaoh and his impious land
Having at last dismission gain'd,
The chosen tribes now take their way,
And soon encamp before the sea.

The monarch's former pride returns,
Much the prodigious loss he mourns:
Nor can he without anguish see
So many servants now set free.
When the fierce king, with growing rage,
Prepares a dreadful war to wage,
The late revolted tribes to gain,
And subject to their former chain.

He soon arrays in dreadful force
The Egyptian chariots, and their horse;

And

And all the armies of the land
In order wait his dread command.
Warriors renown'd, and fiery ſteeds,
Stand all prepar'd for dreadful deeds,
In golden armour ſhines afar
The glittering king prepar'd for war:
Six hundred chariots ſhake the ground,
And cover all the plain around.
With this vaſt hoſt the monarch braves,
And follows his retreating ſlaves:
With all the rage of war they burn:
And march, not deſtin'd to return.

The coming war the Hebrews ſee,
They dare not fight, nor can they flee.
In front the ſea, vaſt, horrid, wide;
Farther retreat, or flight deny'd:
On either ſide huge rocks appear,
And Pharaoh thunder'd on the rear.
The tribes ſtand ſtill, in deep diſmay,
And view the horrors of the day:

To

To Moſes loudly they complain,
That he has brought them to be ſlain:
Better for us, they jointly cry,
To ſerve in Egypt than to die.
Moſes intreats them not to fear,
So glorious will their God appear
In greater wonders than before,
And they their foes will ſee no more.
Your God, ſays he, for you will fight;
Stand ſtill! and wonder at the ſight!
Then Moſes ſupplicates the Lord:
Bid them go forward, was his word;
But lift up thou thy rod, he cry'd,
The ſea before thee ſhall divide,
And all the tribes go over dry:
Their God and their deliverer I.
But the Egyptians, hard and blind,
Not wiſe enough to ſtay behind,
Will follow with their warlike pride,
And all be whelm'd beneath the tide.

Then

Then the bright cloud that led the way
To Iſrael's hoſt, (a cloud by day,
But fiery pillar in the night,
Which glanc'd upon them heavenly light)
Fell from the front, and clos'd the rear,
And now all Pharaoh's hoſt appear
To grope in darkneſs, while a blaze
Of beams each Hebrew tribe ſurveys.
Between each hoſt a ſpace remains,
Which the Egyptian ſlowly gains.

And now the margin of the main
The choſen ſons of Abraham gain:
When Moſes, by divine command,
O'er the rough billows ſtretch'd his hand;
The waves their courſe no longer keep,
But backward rolls the roaring deep:
With mighty force the ſea divides,
Up from the bottom fly the tides;
And the wild waves immediate ſtand
Like mountains pil'd on either hand.

Then

Then thro' the channel, on dry ground,
The wondering tribes a paſſage found.
They all their father's God adore;
And ſafely gain the farther ſhore.

When ſoon arriv'd the Egyptian force,
The warlike chariots, and the horſe,
Dreadful in arms, and rattling far
In all the pomp and pride of war:
Urg'd on by blind and headlong rage,
Elate, and ardent to engage,
Boldly they follow 'croſs the main,
And eaſy conqueſt hope to gain.
When in the ſky ſtrange ſights appear,
Which fill the hoſt with ſhivering fear:
A dreadful ſhock each chariot feels,
And from the axles fly the wheels:
While the moiſt ſands no longer bear,
But heavy drives the ſinking car.
The wondering warriors in a fright
Behold the terrors of the night.

The

The marks of Power Divine they ſee,
And in confuſion ſtrive to flee.
Plainly they view deſtruction nigh,
The God of Iſrael fights, they cry;
If longer we perſiſt, we die.
Then Moſes by command of God
Over the channel ſtretch'd his rod,
When ſudden, with tremendous noiſe,
Back to its place the ocean flies:
Toſſing on high the ſurges roar,
And daſh their foam from ſhore to ſhore:
Swift o'er the Egyptian hoſt they ride,
And whelm their war beneath the tide.
The king, his captains, warriors, all
In one prodigious ruin fall;
While to regain their native plains,
Of the vaſt hoſt not one remains.
God's people on the farther coaſt
Behold the ruin of the hoſt;

And ſee the mad tumultuous wave
Prepare their foes a general grave;
While the rough ſea, with ceaſeleſs roar,
Heaves the dead bodies on the ſhore;
With chariots, warriors, fiery ſteeds,
So late prepar'd for hoſtile deeds.

Then to the LORD the Hebrews raiſe
Their grateful hearts in lofty praiſe.
Great Moſes ſang in matchleſs ſtrains;
And with loud ſhouts they ſhake the plains:
A beauteous train of Hebrew dames
The goodneſs of the LORD proclaims;
With timbrels' ſound in dance proceeds,
And ſings JEHOVAH's dreadful deeds.

HISTORY THE EIGHTH.

The Israelites fed with Manna; and Water brought out of the Rock.

Exodus, ch. xvi. xvii.

NOW low in death the tyrant lies
That durst JEHOVAH's power despise,
While o'er his chariots and his pride
The surges roar, and dolphins ride.
But GOD the people of his choice
Soon by his great commanding voice
Into the howling desert led,
And there they pine for want of bread;
Against the brother-leaders rise,
And murmuring thus were heard their cries:
Oh that the LORD had seiz'd our breath,
And Egypt had beheld our death;
There bread and flesh we might enjoy,
But here we all with hunger die.—

Then thus to Moſes ſpake the LORD:
Let all the tribes regard my word;
For them a banquet I prepare,
Let the aſſembled nation ſhare;
And that no more their murmurs riſe,
Bread will I rain them from the ſkies.—
Then Moſes to the people turn'd,
'Tis ſtrange you have not yet diſcern'd
The many wonders GOD hath wrought,
And how he you from Egypt brought.
Did not he make the water ſweet
Of Marah's fountain? Is it meet
You thus ſhould grumble? Cannot he
From every evil ſet you free?
Why ſhould you murmur againſt me?
Up to your Maker raiſe your eyes,
Food will he give you from the ſkies;
Fowls in the evening you ſhall kill,
Of bread each morning eat your fill.—

So

So ſpake the chief. The nation heard,
And God's bright glory now appear'd
Full in their ſight. The deſert ſaw,
And ſhook around with trembling awe.

Cool evening came, and all around
The winged quails o'er-ſpread the ground;
And when the morn renew'd the day,
Amongſt the dew the manna lay:
The dew retires, the bread remains
In wide profuſion on the plains.
This is God's bread, then Moſes cries,
About the camp there plenty lies;
Gather and eat, if you be wiſe.
An omer * will one man ſuſtain,
Till the next day let none remain;
But for the ſabbath gather ſtore,
And keep your tents till it be o'er.—

The

* An omer, or homer, was an Hebrew meaſure, containing about ſix pints.

The listening tribes the word obey,
And gather manna as it lay.
They forty years were thus sustain'd,
Till Canaan's land at length they gain'd.

Thus Israel's God his people fed,
And far into the desert led
To Rephidim, by Horeb's side:
But here no spring the host supply'd
With water, in the thirsty land;
And murmuring all the people stand.
The parching thirst they scarce sustain,
And unto Moses loud complain.
Then to his God the prophet cries,
Who bids him take before their eyes
The rod which he from Egypt brought,
With which such wonders had been wrought;
And at the rock of Horeb stand,
Then smite the stone at his command,
When spouting streams shall spread the land.—

The

The ſire obeys. The hoſt around
Impatient ſpread the duſty ground;
He ſmites the marble with his rod,
And guſhing waters own the God.

HISTORY THE NINTH.

The Defeat of the Amalekites: And the Viſit of Moſes' Father-in-Law.

Exodus, ch. xvii. xviii.

SCARCE twice the ſilver queen of night
Had fill'd her horns with borrow'd light,
Since Iſrael left the Egyptian land,
Ere a fierce nation them withſtand:
Proud Amalek, whoſe country lay
Between the deſert and the ſea,
A cruel mean advantage takes,
And an unwarlike ſlaughter makes

In

In the out-skirts of Israel's host,
That lay the nearest to their coast.

Moses immediate gives command;
And warlike Joshua, with a band
Of able warriors, boldly goes,
And in the field they meet their foes.
The prophet to behold the fight
Ascends great Horeb's stately height;
There with the elders takes his stand,
God's potent rod in his right hand;
Where he beholds the hosts engage,
And calmly sees the battle rage:
His hands he lifts toward the skies,
And Amalek directly flies:
But when no rod appears in view,
They rally, and the fight renew.

The rulers from the hill survey
The doubtful fortune of the day:
And now in war to turn the scale,
And make the Hebrew host prevail,

The

The fragment of a rock they take,
Of this a ſeat for Moſes make;
On either ſide an elder ſtands,
And thus ſupports the prophet's hands:
Then falls the foe, till ſilent night
Commences, and concludes the fight.
Moſes hard by an altar rais'd,
And all the hoſt JEHOVAH prais'd.
In Midian's land ſoon Jethro heard
How GOD for Iſrael had appear'd,
And by his mighty power had broke
The proud Egyptians ſervile yoke:
The hoary ſire then takes his way,
While all the tribes at Horeb lay;
Soon joins the camp; and with him came,
Rejoicing in her huſband's fame,
His daughter Zipporah, with her ſons;
And undiſſembled gladneſs runs
Through all the houſhold. Moſes now
With high reſpect was ſeen to bow,

As he to meet his father went;
And takes the old man to his tent.
With gratitude he soon proceeds
To tell JEHOVAH's dreadful deeds,
Which he in Israel's cause had wrought,
And all the host from Egypt brought,
By his own presence safely led;
And in the desert given them bread.
With growing wonder, joy and praise,
The aged chief the whole surveys.
They then a sacrifice prepare;
The sacred rite the elders share.
Before the LORD with joy they eat,
And his Almighty deeds repeat.
The father then directs his son,
Who had the weighty task begun
To rule a people grown so great,
And manage the affairs of state,
How the great charge he might divide;
And none of justice be deny'd.

The

The listening chief the maxims learns:
To his own land the sire returns.

HISTORY THE TENTH.

The Law given from Mount Sinai.

Exodus, ch. xix. xx.

NOW Israel, such JEHOVAH's will,
Takes a large compass round the hill;
And eastward all the tribes are led
Where lofty Sinai * rears his head;
Then their fair tents, by GOD's command,
In order near the mountain stand.

There as the man of GOD with pain
Attempts the lofty steep to gain,
JEHOVAH's voice upon him broke;
The mountain trembled as he spoke:

* Horeb and Sinai are but one mountain, with two summits; the western head was Horeb, and the eastern Sinai.

Thus ſhalt thou ſpeak to Iſrael's race,
My wonders done before your face,
Which late from Egypt made you riſe,
Swift as an eagle cuts the ſkies,
Your love and full obedience claim;
And if you will regard the ſame,
My covenant keep, obey my voice,
And make my holy laws your choice,
Above all people you ſhall be
An holy nation lov'd by me;
And with peculiar glory ſhine:
For all the heavens and earth are mine.

Moſes reports each awful word
Spoke from the mountain by the LORD;
And all the tribes united ſay,
Let GOD command, and we obey.

Then ſpake the GOD: Before their eyes,
When the third morn from hence ſhall riſe,
Array'd in terror I come down,
And give my law from Sinai's crown;

From

From thence ſhall ſpeak to them and thee:
The nation ſhall my glory ſee;
Shall ſee and tremble! But with care
Warn all the tribes that they prepare
To meet their God. Let them take heed
How they too near the hill proceed:
But at due diſtance reverence give;
For none that touch the mount ſhall live.

Moſes regards the Sovereign will,
And round the compaſs of the hill
At proper diſtance rais'd a mound,
And ſanctifies the nation round.

Soon roſe the ſacred morn that ſaw
The Eternal God proclaim his law:
The brooding tempeſts ſlowly riſe,
And ſwell and blacken in the ſkies;
In ſolemn majeſty come down,
And gather round the mountain's crown.
Then burſt the thunder from the cloud,
And the ſhrill trumpet ſounded loud;

Beneath

Beneath the ſound the deſert quakes,
And Sinai to its centre ſhakes:
The God deſcends in clouds and ſtorms,
And darkneſs his pavillion forms.

Then Moſes brings the people near;
The trembling tribes attend with fear:
The bellowing thunder, and the blaze
Of lightning, fill them with amaze.
With louder ſounds, and louder ſtill,
The awful trumpet ſhakes the hill:
Flames burſt, and clouds of ſmoke ariſe
In duſky volumes to the ſkies.

While thus the tribes, in wild diſmay,
The terrors of the Lord ſurvey;
The voice of God from Sinai breaks,
All heaven is ſilent while he ſpeaks.
Chill horror runs thro' all the bands;
The nation at a diſtance ſtands:
While from the centre of the flames
Heaven's awful King his will proclaims.

The

The clouds ſtand ſtill, and all around
The trembling breezes bear the ſound.
I am the LORD thy GOD, that broke
Inſulting Egypt's ſervile yoke;
And brought thee from the impious land:
Hear and obey my juſt command.

1. Revere me as the GOD ſupreme!
Nor ever let another claim
The title of thy GOD, or LORD;
Or ever be by thee ador'd.

2. View with contempt the numerous train
Of earthly gods, and idols vain,
In whatſoever likeneſs made;
And be no worſhip to them paid.

3. Take heed thy language ne'er proclaim
The want of reverence for my name.
The wretch that dare inſult the ſkies
By ſuch abhorr'd preſumption, dies.

4. Regard my holy day of reſt,
And be from wordly toil releas'd,
Thyſelf, thy ſervant, and thy beaſt:

Nor ever let my ſabbath be
Diſhonour'd or prophan'd by thee.

5. Let filial reverence and love
United in thy boſom move:
Honour thy parents both, and ſtand
Long-liv'd and happy in the land.

6. Cheriſh ſoft pity in thy heart,
And from all cruelty depart:
Let not thy fellow-creature bleed:
But ſhudder at the horrid deed.

7. Let not vile luſt thy heart command,
But at determin'd diſtance ſtand,
Whenever by temptation led
To violate thy neighbour's bed.

8. Abhor the wretch, and all his trade,
That dare another's right invade;
To every thieviſh deed inclin'd,
A conſtant foe to all mankind.

9. Let only truth direct thy tongue,
And ſcorn to do thy neighbour wrong:

But

But when the tribes in judgment ſtand,
Be falſhood baniſh'd from the land.

10. Contented be with what I give;
Let no repining murmurs live:
Nor ever let thy greedy ſight
Deſiring view thy neighbour's right.

From Sinai's mount, amidſt the fire,
Thus ſpake the Great Eternal ſire:
And when he ceas'd, with bellowing noiſe
His dreadful thunders ſhook the ſkies;
The foreſts blaze, the mountains nod
Beneath the lightnings of the God;
While the vaſt deſert all around
Quakes at the awful trumpet's ſound.

The aſtoniſh'd nation hears and ſees,
And in confuſion turns and flees;
Then at an awful diſtance ſtands,
Regardful of the great commands.
Moſes exhorts them not to fear,
Tho' in his terrors God appear:

For not in wrath he comes, but love,
To teach his people, and to prove.
But ſtill impreſs'd with trembling awe,
No nearer dares the nation draw:
They jointly to the prophet ſay,
Let GOD command, and we obey.
But while his dreadful thunder rolls,
It withers and confounds our ſouls.
Do thou the heavenly precepts learn,
And back to us the words return:
For ſhould our nation dare draw nigh
While great JEHOVAH ſpeaks, we die!—
Still rolls the thunder 'croſs the ſkies,
And dreadful ſtill the lightning flies;
The earth, the air, the mountain ſhakes;
And e'en the holy prophet quakes:
But recollected, takes his way
To where the awful lightnings play;
And where the GOD, unſeen, unknown,
In darkneſs rears his awful throne.

HISTORY THE ELEVENTH.

The Golden Calf.

Exodus, ch. xxxii.

AS man converſes with his friends,
So great JEHOVAH condeſcends
To meet his prophet, face to face.
Attentive to his people's caſe,
The Sovereign Power preciſely draws
A body of peculiar laws;
And by the ſtatutes of the ſkies
Will make his choſen nation riſe.
Theſe from GOD's mouth the prophet took,
And having written in a book,
Reads to the people; and they ſay,
Let GOD command, and we obey.—
An altar then he rais'd with ſpeed,
And ſoon the choſen victims bleed
Cloſe by the mountain. Half the blood
Sprinkled the people as they ſtood;

Half on the altar pour'd the fire,
And instant rais'd the holy fire.
They then prepare the sacred feast,
And the assembled nobles taste:
God's glory now appears in sight,
As the blue sapphire shining bright
Spangled with glittering stars of gold,
Which the assembled train behold:
When shouts of joy, and songs of praise,
To great Jehovah's name they raise.
Thus solemn ratify'd with blood,
Stood the great covenant of God
With Israel's tribes: When up the hill
Once more Jehovah's sovereign will
Demands his prophet. Soon he rose;
His servant Joshua with him goes;
And powers to Aaron he conveys
To rule the nation while he stays.
The Lord the mountain's summit shrouds
In brooding tempests, and in clouds;

And

And now proceeded to explain
How man his worſhip muſt maintain,
And fix each pure religious rite
In which the nation ſhould unite:
His tabernacle taught to rear,
And how he would be worſhipp'd there;
The altar, beaſts, the prieſts attire,
The oil, the lamps, the holy fire,
The cherubs, ark, the mercy-ſeat,
And each religious rite compleat;
With whatſoe'er the prieſts might need
When incenſe flames, or victims bleed.
Engrav'd on marble, Moſes ſaw
The ten great precepts of the law,
Late ſpoke from Sinai: Theſe with care
He bids the favour'd prophet bear.

While with his God full forty days
On Sinai's mountain Moſes ſtays,
Impatient grown, the murmuring hoſt,
Thinking they had their leader loſt,

To Aaron press, and jointly say,
Up, make us gods to lead our way,
That Israel's tribes may all adore;
For Moses we shall see no more.—
Aaron consents, and is supply'd
With gold, the late Egyptian pride;
This through the melting fire he drew,
And so the calf appear'd in view!
Rais'd on an obelisk it stands,
The stupid nation clap their hands;
With peals of shouts that rend the skies,
They see the infant Apis rise;
And the whole senseless nation cries,
Behold thy god, O Israel, stand,
That brought thee out of Egypt's land.—
JEHOVAH then to Moses turn'd,
With anger all the GOD-HEAD burn'd:
Haste, get thee down! with speed withdraw!
The first great precept of my law

The

The tribes have broke; and ſtupid bow
To the poor gods of Egypt now!
How ſoon corrupted! do not plead!
Or for ſuch baſeneſs intercede:
For ſuch a nation ſcorn to pray;
And give my mighty vengeance way.—
But for the people Moſes prays,
And GOD the threatened judgment ſtays.

Obedient to the Heavenly Will,
The man of GOD goes down the hill;
The noiſe of triumph ſoon he hears,
And in his ſight the calf appears:
Then, while with wrath his boſom glows,
The written law he careleſs throws
On the hard ground, and at the ſtroke
The heaven-inſcribed marble broke.
Then to the calf in rage he goes,
And down the ſenſeleſs idol throws,
Stamps in the duſt, to powder grinds;
In keen reſentment Aaron finds,

And

And chides him ſharply. Then he cry'd,
Whoe'er is on JEHOVAH's ſide
Let him appear:—The Levites ſtand
In arms, awaiting his command.
The prophet cries, Fall on! let all
That love and worſhip idols fall!—
Thus urg'd, they thro' the camp proceed,
And by the ſword three thouſand bleed;
Wide-waſting ſlaughter held her reign
Till friendly darkneſs clos'd the ſcene.
Now when the orient morn aroſe,
Amongſt the tribes the prophet goes,
Their guilt declares; and ſays, he'll try
JEHOVAH's wrath to pacify.
Then to the LORD he rais'd his cries;
(Near to his heart the nation lies)
The GOD relents, and gives command
To lead them on to Canaan's land:
But ſince they boldly durſt rebel,
No longer will JEHOVAH dwell

Amongſt

Amongſt their tribes. Then Moſes rear'd,
On riſing ground which plain appear'd,
Far diſtant from the camp, a tent; *
The pious there to worſhip went.
'Twas here the fiery cloud abode,
And here the glory of their God
The humbled tribes beheld around;
And bow reſpectful to the ground.

* The tabernacle of the congregation. Exodus, ch. xxxiii. ver. 7.

The End of the Firſt Volume.